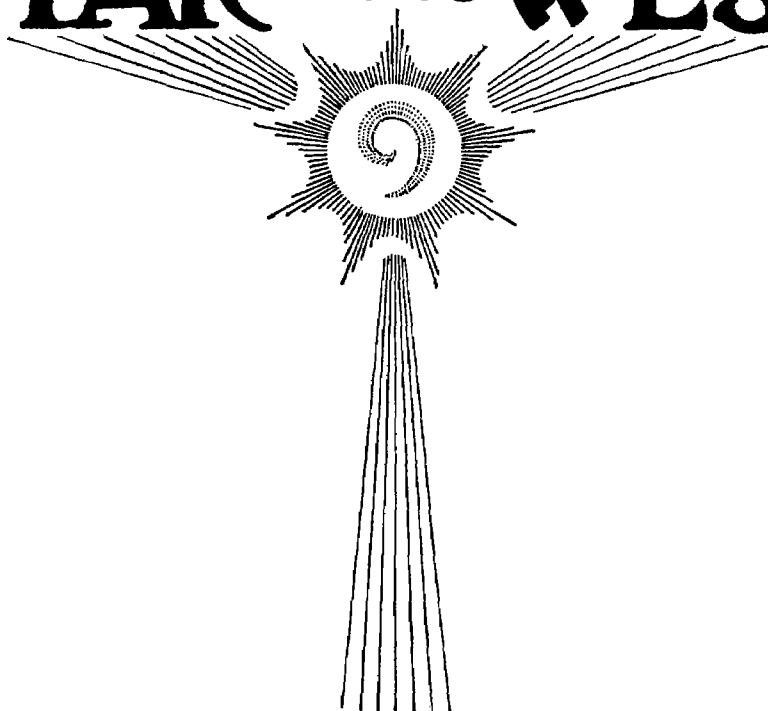


STAR of the WEST



“We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come.”

Words of BAHÁ'O'LLAH.

The Bahai Revelation

RAPIDLY SPREADING THROUGHOUT THE WORLD, AND ATTRACTING THE ATTENTION OF SCHOLARS, SAVANTS AND RELIGIONISTS OF ALL COUNTRIES—ORIENTAL AND OCCIDENTAL

The Bahai Revelation proclaims the time of universal peace and provides the base for the universal religion—the hope of the ages. It points the way and supplies the means for the unity of mankind in the knowledge and love of truth under the high banner of justice and mercy.

It is divine in origin, human in presentation, sane, practical and applicable to life in its every phase. In belief it inculcates naught but truth; in action, naught but good; in human relations, naught but loving service.

For the information of those who know little or nothing of the Bahai Revelation we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism.—Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts

of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the Atheists—a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 12

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The Day of God

PRAISE be to Thee, O God of Names and Creator of Heaven! Praise be to Thee, for Thou hast made known unto Thy servants Thy Day wherein the River of Life streamed forth from the finger of Thy Generosity and the Fountain of Revelation and Unity became manifest, by Thy Manifestation, to all who are in Thy earth and Heaven.

O God! This is a Day the Light of which Thou hast sanctified above the sun and its effulgence. I testify that this Day is illumined by the Light of Thy Face and by the effulgence of the dawning Lights of Thy Manifestation.

O Thou, my God, and the Beloved of my heart! With the name of this Day

Thou hast adorned Thy Tablet, which is known only to Thee. Thou hast called it "The Day of God." Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundation of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee. took from the hand of Favor the pure wine of Thy inspiration, and drank in Thy Name, saying: "Praise be unto Thee, O Desire of the nations! Praise be to Thee, O Beloved of the hearts of the yearning!"

—Supplication revealed by
BAHA'O'LLAH.



LOOKING UP TO THE TOMB OF THE BAB ON MOUNT CARMEL FROM STREET IN HAIFA, PALESTINE.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 12

Baha 1, 77 (March 21, 1921)

No. 1

The Bahai Revelation

BY LOUISE R. WAITE

"Let no man glory in this, that he loves his country; but rather let him glory in this, that he loves his kind."—BAHA'O'LLAH.

THE Bahai Revelation is essentially a message of peace, love, unity and light; the establishment of the oneness of humanity and the consolidation of the whole world into one home. It declares that the visions of prophets, seers, sages and poets are in this "Great Day of God" to be fulfilled; that the dawn of "The Most Great Peace" is breaking over land and sea, and the sun of love, bringing into manifestation the deep realities of life, will soon enlighten the hearts of men. This scientific-social-religious Revelation is rapidly spreading throughout all countries and attracting the interest of scholars, savants and religionists, both of the Occident and the Orient. It offers to the world a teaching applicable to the modern needs of humanity, spiritually, mentally and physically.

In the year 1819 A. D., in the city of Shiraz, Persia, a child was born named Seyed Ali Mohammed. He was given the ordinary school education of a Persian youth, but from childhood he was renowned for his innate knowledge, for his deep piety, purity, and the beauty of his person. He possessed a passionate and instinctive belief in freedom. He protested fearlessly against the fanaticism that ruled his country and was a Luther in his denunciation of a blind-ing, bigoted faith.

In the year 1844, on the 23rd day of May, at the age of 24, he announced publicly that "The Dawn of a New Day

was breaking and the Kingdom of God was soon to be established on earth as it was in heaven;" he declared that he had been called by God to be the herald of its appearance and he assumed the title of The Bab, the term signifying "The Gate." He began his mission by opening the minds of the people to the realities of their own religion. Like all great messengers, he did not arise to destroy but to fulfill. He did not tell his Mohammedan hearers that they had been deluded by a false prophet, but he berated them soundly, as Jesus did the Pharisees, for their hypocrisy and their adulteration and distortion of true religion. He also explained to them from their own sacred books that a Mahdi should come. To quote his own words, "In the past, whenever a prophet or divine teacher was needed on earth, God raised up such an one, bearing a book containing a divine revelation, and He will do the same in the future whenever there is need."

From the moment of the announcement of his mission he obtained a hearing, and in a short time a following, both among the most cultured and learned as well as in the unlettered and poorer classes. He taught his followers that the "Promised One" of all the ages, of whom he was but the herald, would soon appear; and that all of his writings were to give place to the revelation of this World Teacher, "he whom God should manifest." He pro-

claimed that in nineteen years he would "come forth."

The rapid spread of his teachings alarmed the Persian Mohammedan teachers and priests, as well as the state, and through their intrigues he was thrown into prison and finally shot at Tabriz, in July, 1850. His brief mission of six years was one of heroic endeavor, and his martyrdom one of the supreme tragedies of modern times.

The Bab's doctrines were simple. He taught a pure faith in the One God; he inculcated a high morality, and declared that women were equal in all respects to men. He appointed eighteen disciples to spread the message of the "coming of the Kingdom," one of whom was a woman, the far-famed and beautiful Kurratul-Ayn, who was the Joan of Arc of her age and country, and who was also martyred for her faith.

The Bab had constantly exhorted his followers not to reject this Great One when he appeared, as has been the custom of former religions and peoples upon the advent of a new manifestation or divine teacher. Two years after his martyrdom, in 1852, all of the leading Babis were seized and imprisoned, and then commenced a terrible outburst of persecution and martyrdom of the Babis, for which there is scarcely a parallel to be found in history. The number of those martyred for their faith is variously estimated at from thirty to forty thousand men, women and children.

Amongst the leading Babis imprisoned at this time was one whom the government regarded as the chief leader, Mirza Hussein Ali, born in Nur, Persia, November 12, 1817; a wealthy Persian nobleman, a descendant of pure Aryan race (called Nuri or "a progeny of light.") During his youth his father died and left him, as the eldest son, at the head of the family. In his home he was instructed in the Persian language, but wisdom and the knowledge of the deepest spiritual mysteries were revealed to him through meditation and inspira-

tion. On account of his good deeds he was called "the father of the poor." He became afterward universally known as BAHÁ'O'LLAH ("The Glory of God"). During his imprisonment in Teheran he was confined in a dungeon, with a heavy chain about his neck, attached to five or six other prisoners, for a period of four months.

The government, after a time, being unable to substantiate any charges against him, released him. Having confiscated his property, they exiled him with his family and a few of his followers to Bagdad, outside the borders of Persia and under the Sultan's domain. In this neighborhood he resided for nearly eleven years, two of which were spent alone among the Irak mountains, where the light of inspiration and revelation illumined his soul. He worked out a plan of salvation and regeneration for the triune being of humanity. All of the great universal movements of today were conceived and set forth by him through clear revelation years before their echoes reached the minds and hearts of men in general. The basic principles of being are set forth in his writings with power and force; they are *living* spiritual principles, for they appeal to and satisfy the soul and meet all of the moral, economical, scientific and spiritual needs of life. These truths are the foundation of the Bahai Revelation.

In 1863 the mullah, again becoming alarmed at the amazing spread of the Bahai faith, through intrigue and misrepresentation persuaded their government to demand of the Sultan that he be exiled to Constantinople, and he was accordingly sent there with his family and immediate followers. On this journey BAHÁ'O'LLAH with his people encamped for twelve days in the Garden of Rizwan, outside of Bagdad, and there he announced himself, first to his eldest son, Abbas Effendi, who chose the name of Abdul-Baha ("the Servant of God"), and then to his followers, as the Mani-

festation whom the Bab had heralded. After studying the dates, his followers found that he had made his declaration on the last day of the nineteenth year after the Bab had declared his mission.

After some months' residence in Constantinople the Ottoman government banished BAHÁ'O'LLAH and his followers to Adrianople. Here he lived and taught for five years, his followers ever increasing and his teachings spreading. The name of the movement was then changed to the Bahai Revelation in recognition of BAHÁ'O'LLAH.

The government, unable to crush out the ever growing interest in and conversion to this New Light of Truth, in 1868 exiled these holy souls to Acca in Palestine, Syria (the same Acca, or Acre, of the Crusades, more anciently known as Ptolemais), its antiquated ramparts and crumbling fortifications, the scenes of some of the bloodiest combats of military history, from the time of the Phœnicians down to the Napoleonic war in Syria, all testifying to an earthly power of the past. Thus Acca, so intimately connected with the Bahai Revelation today, is most closely associated with constructiveness, spiritual power, unity, love and peace, the glad tidings of which were sent forth to all the world by BAHÁ'O'LLAH from behind its prison walls.

At the time of BAHÁ'O'LLAH's arrival there the fortress of Acca was used as a prison and a place of exile, to which criminals of the worst type were sent. The deadly, fever-stricken spot slowly but surely accomplished the destruction of most lives confined within it. The authorities hoped that these poor exiles would not long survive their imprisonment. For two years after their arrival these pure, godlike people, seventy in number, were confined in two rooms, where they suffered incredible hardships.

From Acca BAHÁ'O'LLAH sent forth "the call" to the crowned heads of the world, summoning them to "unity and

brotherhood," and declaring that the "dawn of The Most Great Peace" had come.

BAHÁ'O'LLAH departed this life in 1892; before which he told all of his followers by word of mouth and in his writings that after his departure they must turn their faces to the Center of his Covenant, Abdul-Baha Abbas, who was to be considered as one with him. He declared that his teachings would be built up and carried forward by this son, who ended this triad of manifestations.

The Bab, BAHÁ'O'LLAH, and Abdul-Baha are the names of spiritual offices in the great world hierarchy, not the names of individuals. Each world race has its spiritual teachers under a different title. These three appear in the heaven of revelation as the Morning Star, the Sun, and the Evening Star, or the Herald, the Revelator, and the Interpreter of Divine Truth.

Abdul-Baha was born May 23rd, 1844, in the city of Teheran, Persia, on the same day that the Bab arose in Shiraz and declared the coming of the Kingdom of Peace on earth. All his life, from the age of nine, has been one of sorrow, persecution and imprisonment—forty years a prisoner and an outcast. When we consider the persecution and martyrdom of these "men of God," and the world-wide effect upon humanity of their lives and teachings, we find the ever-recurring cry, "Crucify him, crucify him!" that has rung down the ages whenever a messenger of truth has appeared. This alone, to an unbiased mind, should prove that their revelations were of God. BAHÁ'O'LLAH wrote: "Is it possible that a reasonable man would make a declaration rendering him ridiculous to the world unless that man were sustained by God? They have made conjectures that I have had in mind the immortalizing of my name, but is it possible that one uncertain of living until tomorrow would work for nothing but his own glory? I have

always seen the sword hanging over my head."

The fundamental principle of faith in the Bahai teachings is the need of a Divine Teacher, one who comes speaking "with authority." As a garden without the training of a gardener becomes choked with weeds, and the flowers give forth no fragrance, so man, the greatest of all God's handiwork, is in need of an educator, a divine gardener; as he has material and intellectual faculties which need development, so has he latent spiritual faculties, God-given potentialities, which must be quickened and brought forth into expression. Such spiritual educators were Moses, Zoroaster, Buddha, Christ and Mohammed, of the past, and his followers believe such is BAHÁ'O'LLAH of today. All of these were founders of great religions and revealed sacred books.

Students who have made a study of these religions tell us that what is most striking in their teachings is not that they announced new ideas that had never before been revealed to man, but that they gathered up into one definite whole all the various scattered rays of truth which is ever illuminating the world. Just as a lens or burning-glass gathers together the rays of sunlight into one powerful beam, so these divine teachers become as it were a focused effulgent center for the diffused rays of truth. Some of the noteworthy and progressive teachings of BAHÁ'O'LLAH are:

First—The oneness of humanity. "Ye are all leaves of one tree and the fruits of one arbor."

Second—Independent investigation of truth. "No man should follow blindly his ancestors. Each must see with his own eyes, hear with his own ears and investigate truth in order that he may find it."

Third—The foundation of all religions is one. "The foundation of all the divine precepts is one reality. It must

needs be reality, and reality is one and not multiple."

Fourth—Religion must be the cause of unity among mankind. "Every religion should be the cause of unity and productive of the life everlasting. It is not for enmity or hatred, tyranny or injustice. If religion be the cause of enmity and rancor, if it be the cause of alienating men, then assuredly its non-being were better than its being."

Fifth—Religion must be in accord with science and reason. "Religion must be reasonable; it must agree with science perfectly, so that science shall sanction religion, and religion sanction science. Down to the present day man has accepted a thing because it was called religion, even though it were not in accord with human judgment and reason."

Sixth—The equality of men and women. This is peculiar to BAHÁ'O'LLAH, for all other religions have placed men above women. "Daughters and sons must follow the same form of study and the same education alike."

Seventh—The abolishment of all prejudices of whatever nature. "All the prophets of God have come to unite the children of men and not to disperse them; consequently we must throw away all racial, patriotic and religious prejudices. We must become the cause of unity of the human race."

Eighth—Universal peace. "That all men shall make peace; that there be universal peace amongst governments, races, religions and the denizens of all regions."

Ninth—All mankind should partake of knowledge and education. "The education of each child is obligatory."

Tenth—The solution of the economic question. No religious books of past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of BAHÁ'O'LLAH. Certain regulations are revealed which insure the welfare and wellbeing of all humanity.

Eleventh—A universal language. “A universal language shall be adopted which shall be taught in all the schools and academies of the world.” Thus everyone shall need but two languages, his national tongue and the universal one.

Twelfth—A universal tribunal. “A tribunal which shall be under the protection of God and under the protection of all men. Each nation must obey the decisions of this tribunal.”

In the year 1908, at the reestablishment of the Turkish Constitution, Abdul-Baha, with many other prisoners and exiles, was declared free, and is now no longer under military surveillance. Since his release he has made two tours, the first to Europe, in 1911, and later a return trip to Europe and America. He came forth from prison with whitened hair and face furrowed with the lines of many sorrows, yet brilliant with the light of love.

Wherever he goes he spreads the gospel of love and light, of unity and peace. It is not so much the crystalline purity and reasonableness of his ideas, founded upon his father's teachings, that affect the listener, but the wonderful spirituality of his personality.

Today, amid all the suffering of his people, he lives in his own home on Mount Carmel, the “holy mountain of God.” Famine, war and pestilence surrounded him on all sides, yet he did not flee. Amid all the devastation of the world war, when his heart was broken by “man's inhumanity to man,” he still held aloft the torch of assurance and divine Love. He says: “The foundation of all religions is One; now is the time that all of us may embrace the law of peace, and treat each other with honesty and straightforwardness. Let all racial supremacy be done away with; let political expediences be discontinued, and let the love of country be superseded by the love of the world.”

Words of Abdul-Baha

Blessed is he who proclaims the doctrine of Spiritual Brotherhood, for he shall be the Child of Light.

Blessed is he who associates with all with joy and fragrance, for he has obeyed the commands of BAHÁ'Ó'LLAH.

Blessed is he who is kind to his enemies, for he shall walk in the footsteps of Christ.

Blessed is he who comforts the down-trodden, for he will be the friend of God.

What Abdul-Baha said to five American Christian Missionaries

From the Diary of Mirza Ahmad Sohrab.

ABDUL-BAHA to five young American teachers attending a Missionary Conference in the vicinity of Mt. Lebanon, and who came to see him, said, when asked his opinion of the United States: “The true, liberal, religious spirit is more in evidence in America than in Europe; from an ethical standpoint they are far ahead of European nations. The American people are as a whole, a religious people. They investigate the Reality, and are free from the fetters of prejudice. The Europeans are not deeply religious, and they have

their prejudices. The American are an inventive nation. In the light of their manifold inventions, their services to the world of humanity are considered as incalculable.”

QUESTION: “Is there any leader or head in the Bahai Religion?”

ANSWER: “The Bahais are a community of co-operative servants, they have no leader. Their only leader is God. They have no ordained ministers or priests. Whosoever hears and believes in the principles of this Cause, it is required of him to convey this Mes-

sage to others. The Bahais have no organized missionary headquarters. Because their cardinal creed is the Fatherhood of God and the Brotherhood of Man, they have no theological wrangles and no metaphysical speculations."

QUESTION: "Do the Bahai teachings renovate the individual private life? Or are they only a set of principles for the adjustment of general relations between men, without the necessary requirement of personal regeneration?"

ANSWER: "The teachings of BAHÁ'U'LLAH are the breaths of the Holy Spirit which create men anew. Personal amity, both in private and public, is emphasized and insisted upon."

QUESTION: "What do the Bahais believe?"

ANSWER: "They believe that mankind must love mankind, that universal amity must be practiced; that dead dogmas must be thrown away; that we are at the threshold of the Era of Independence; that we must forget prejudice and that universal love must become the dominant note of the Twentieth Century."

QUESTION: "What do the Bahais teach?"

ANSWER: "They teach that the internal, spiritual idea is the same in all the religions; that a unique general plan underlies the foundation of the past faiths; that priestcraft has discredited the Religions of God; that the active, divine idea is hidden under the incrustation of dead ecclesiasticism; that religion must shuffle off its tattered garments of medieval ages and put on the robe of the Universal Precepts of God."

QUESTION: "What is the Bahai Faith?"

ANSWER: "Trust in God. Be kind to their fellow-men, fill the world with the spirit of love. The spirit of faith in a Bahai is very strong. His trust is in the grace of the Holy Spirit."

Later, about the history and teach-

ings of the Cause, etc., they said to Abdul-Baha: "We (the Missionary World) are watching with great interest the progress of this movement, for it seems to us it is advancing with great rapidity without the usual organization, which to us hard-headed Americans is so essential and necessary. We are watching to see what will be the objective aim of this Cause."

Abdul-Baha replied: "The objective aims are: The Oneness of the world of humanity, Universal Peace, Universal Love, International Co-operation and reciprocity; the promotion of the principles of human consanguinity and solidarity, and the establishment of the Kingdom of God, first, in the hearts of man and then upon earth. These are the noble objective aims. Are you not in sympathy with them? Will you not also do your utmost to hasten that day? What harm is there in this? We are working day and night for the realization of these ideas and purposes. God and His servants are also pleased with these souls who are serving under a different flag and in a different camp to actualize these principles of humanity."

After several questions Abdul-Baha said to them: "The doors of colleges and universities must be wide open to the adherents of all religions and the members of all nationalities, so that these people from widely scattered countries may meet and associate with each other in those educational institutions, learn each other's customs and habits, interchange their ideas and discard their purposeless prejudices. In this way these young men and women will grow up with the ideas of world patriotism. There are a number of Missionary Colleges in the East that are dogmatically sectarian, trying all the time to teach the students the falsity of their parents' religions and the grandeur and sublimity of Christianity. The net result has been a woeful failure, for generally the students turn out of the college with no religion. Thus it has been witnessed

that when a missionary teacher tries to undermine, either with bitter antipathy or indirect references, the religions of the students in which they have been brought up, he is unconsciously undermining the religion of Christianity.

"In short, in this Radiant Century, the Sun of Reality has dawned, scattering its bright rays upon all humanity. We are beginning to realize that this globe is one home and all men are brothers and sisters, the members of one

family, the stars of one heaven, the tents of one camp, the pearls of one necklace, the trees of one garden and the signs of the mercy of the Almighty.

"Creationally there are no bad people; they are all good. It is only when we subvert the original plan concerning our progress that the outcome is a distorted, abnormal state of being. The tree of humanity is one and is planted by God. The origin is one and the end must also be one."

The Bahai Calendar

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	..Baha' (<i>Splendor</i>)	Mar. 21
2nd	..Jalal (<i>Glory</i>)	Apr. 9
3rd	..Jamal (<i>Beauty</i>)	Apr. 28
4th	..Azamat (<i>Grandeur</i>)	May 17
5th	..Nur (<i>Light</i>)	June 5
6th	..Rahmat (<i>Mercy</i>)	June 24
7th	..Kalamat (<i>Words</i>)	July 13
8th	..Asma (<i>Names</i>)	Aug. 1
9th	..Kamal (<i>Perfection</i>)	Aug. 20
10th	..Eizzat (<i>Might</i>)	Sept. 8
11th	..Masheyat (<i>Will</i>)	Sept. 27
12th	..Elm (<i>Knowledge</i>)	Oct. 16
13th	..Kudrat (<i>Power</i>)	Nov. 4
14th	..Kowl (<i>Speech</i>)	Nov. 23
15th	..Massa'ul (<i>Questions</i>)	...Dec. 12
16th	..Sharaf (<i>Honor</i>)	Dec. 31
17th	..Sultan (<i>Sovereignty</i>)	...Jan. 19
18th	..Mulk (<i>Dominion</i>)	Feb. 7
19th	..Ola (<i>Loftiness</i>)	Mar. 2
	(<i>Month of Fasting.</i>)	

The following days and seasons are observed by the Bahais:

Feast of Naurooz—the Bahai New Year—March 21st.

Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHÁ'O'LLAH in the Garden of El-Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

Anniversary of the Declaration of the BAB—May 23rd. (1844).

Anniversary of the Departure of BAHÁ'O'LLAH—May 28th. (1892).

Anniversary of the Martyrdom of the BAB—July 9th. (1850).

Anniversary of the Birth of BAHÁ'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

Feast of the Appointment of the Center of the Covenant, ABDUL-BAHA—November 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

Month of the Fast—March 2nd to 20th, inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'U'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Baha 1, 77 (March 21, 1921)

No. 1

Editorial—Naurooz Greeting

Allaho'Abha!

The seventy-seventh year of the millennium dawns. Abdul-Baha, the Center of the Covenant, is upon the earth. The blessed Springtime of the Day of God is filling the hearts of spiritually awakened souls with joy and fragrance. Heavenly farmers are sowing the seed of the new dispensation throughout the world. Although storm clouds appear on some horizons, and the rumble of a storm is heard, yet the expanse of blue is brightened by the silvery lining of that very thunder cloud.

During the past year the Bahais of America have been greatly favored by Abdul-Baha through the presence of Jenabi Fazel Mazandarani. The good news of his seed sowing throughout the United States and Canada has gladdened the Bahais everywhere. From this great work thousands of harvests will be gathered. He has been ably assisted by Manucher Khan and Mirza Ahmad Sohrab, who have interpreted for him during his travels. Dr. Zia M. Bagdadi has returned refreshed from the presence of Abdul-Baha and is active in spreading the glad-tidings.

“Lovely appear, over the mountains, the feet of them that preach, and bring good news of peace.”

And this reminds us that the time is nearing when—

“Over the barren wastes shall flowers now have possession:
Dark shades of ancient days full of hate and oppression,
In the brightness of joy fade away and are gone.
In this age truly blest more than ages preceding,
Shall the corn never fail from the plentiful ground;

Under the shining sky shall the lambs gaily bound:
Void of fear, undisturbed, safely shall they be feeding.
Then the timorous doves, wheresoever they fly,
Shall not fear any more the hawk's merciless cry.
Lovely appear, over the mountains,
The feet of them that preach, and bring good news of peace."

From Bombay comes the news of the First All-India Bahai Convention—
another manifestation of the universal divine springtime.

"It is the hour of unity of the sons of men,
and of the drawing together of all races and classes."



Abha Greetings to the All India Bahai Convention
convening in Bombay, December, 1920.



The Bahais of Chicago

congratulate the Bahais of India that they have attained
such Divine unity as to assemble in one large gathering from
all parts of that vast empire. Praise be to God, that through
the divinity of Baha'Ullah, this has been made possible.

WE received word from the Center of the Covenant, after the
First All American Bahai Convention, in March
nineteen hundred and nine, that such gatherings are
to the spiritual body of the world what the inrush of the
spirit is to the physical body of man, quickening it to its
utmost parts and infusing a new life and power

With heartfelt prayers to the Divine Threshold,
we beg that a Pentecostal Baptism may descend
upon this All India Convention.

*Your Co-workers in the Vineyard of God,
The Chicago Assembly,
per The House of Spirituality*

Chicago, October 11, 1920.

Reduced fac-simile of parchment sent to the All-India Bahai Convention.

And it is fitting that the Bahais of Chicago should send Abha Greetings to
the First All-India Bahai Convention, inasmuch as the First All-American
Bahai Convention in 1909 was held in this city. Although sent by them, it is
in reality a greeting from all of the Bahais of America to the Bahais of India.
We reproduce it that all may share in its fragrance.

We, in America, should rejoice that the first Bahai Conventions of the world were held here—especially is this true of the Eleventh Annual Convention held in New York City in 1919. Abdul-Baha says: "This Convention in future shall acquire a great importance. It shall reach a point where all the Conventions of the world shall assume a lovely and submissive attitude toward the Convention." (See Tablet page 27.)

As we go to press, the word is received that the digging of ground to sink the caissons to bed-rock for the foundation of the Mashreq'ul-Azkar in Chicago, has begun, and there is every indication that this year will see the laying of the corner stone.

The STAR OF THE WEST, too, is happy, for it has received a word from the Center of the Covenant. Mrs. Ella Goodall Cooper, when in Haifa, recently, asked Abdul-Baha if he had a message for the editors. He said: "Praise be to God, you are assisted in the service of God. Do not look now at the small influence of the STAR OF THE WEST. *A day will come when this will be the greatest paper in the world.* It will spread in the East and in the West."

Allaho'Abha!

—The Editors.

The Coming Bahai Congress and Convention in Chicago

The Thirteenth Annual Mashreq'ul-Azkar Convention and Bahai Congress, under the auspices of the Bahai Temple Unity, will be held in Chicago, April 23d to 27th inclusive. All the sessions of the Convention and Congress will be held in the Banquet Hall, ninth floor Auditorium Hotel. As usual, the Sessions are inaugurated by the Feast of Rizwan, which will be celebrated on Saturday evening, the 23d at 7 p. m.

After the banquet, it is planned to listen to talks from the teachers who have been at work in the world field: Miss Alma Knobloch, Miss Martha Root, Dr. Zia M. Bagdadi, Mrs. May Maxwell, Mirza Ahmad Sohrab and Jenabi Fazel Mazandarani.

At the Sunday afternoon session we hope to hear from Mr. Louis J. Bourgeois, Mr. William H. Randall and Jenabi Fazel. On Sunday evening a reception is planned to Jenabi Fazel, followed by the Bahai Juniors Exercises and later by stereopticon views of the Holy Land.

Monday morning and afternoon will be devoted to the sessions of the Convention. Monday evening it is planned to hear from Dr. Frederick D'Evelyn, Mr. Louis Gregory and Jenabi Fazel.

Tuesday and Wednesday mornings and afternoons the Convention will continue.

Tuesday evening Mr. Alfred E. Lunt and Jenabi Fazel will speak, and on Wednesday evening, Mrs. Corinne True, Mr. Albert Vail and Jenabi Fazel.

Special musical numbers will be rendered at each Congress session.

The model of the Temple has been on exhibition at the Art Institute where thousands have enjoyed its unique beauty. Arrangements are being completed to have the model remain at the Art Institute during the sessions of the Convention and Congress.

“All the affairs relative to the Mashreq’ul-Azkar are to be referred to the Annual Convention”

TABLET AND CABLEGRAMS TO MRS. TRUE

To the revered maid-servant of God, Mrs. Corinne True, Chicago—Unto her be the Glory of God, the Most Glorious!

He Is God!

O thou favored maid-servant of God!

Thy letter has been received and its contents understood. In every respect all the affairs relative to the Mashreq’ul Azkar are to be referred to the annual Convention. Whatever the Convention, with a majority of opinions, decides, must be accepted and executed.

Therefore, this point which thou hast asked about (in thy letter) should also be referred to the annual Convention. The answer of the letter which thou hast enclosed in yours I shall now enclose in this.

His honor Dr. Bagdadi, it is my hope, will be assisted and confirmed in his services. I have the utmost love towards him and kindness to his wife. I supplicate God to bestow upon him eternal glory and happiness. Fugeta is here busy in service.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Mount Carmel, Palestine, December 8th, 1920.)

BAGDADI-TRUE:

HAIFA, FEB. 15, '21.

ALL AFFAIRS CONCERNING UNIVERSAL TEMPLE REFERRED GENERAL CONVENTION. I CANNOT INTERFERE. SUBMIT EVERYTHING CONVENTION. —ABBAS.

TRUE, CHICAGO:

HAIFA, FEB. 18, '21.

MASTER REFERS ALL TEMPLE MATTERS AND BUILDING FOUNDATION TO CONVENTION. LOVE. —(MRS.) PERRON.

Letter from Secretary of the All-India Bahai Convention

Bombay, India, February 16th, 1921.

The Spiritual Assembly, Chicago.

Dear Bahai brothers in the Holy Cause:

Permit me on behalf of the First All-India Bahai Convention held in Bombay 27-29th December, 1920, to offer you our cordial thanks for the message of love and affection sent to us along with the beautiful picture of the Mashreq’ul-Azkar of Chicago. The letter was read before the Convention on the 29th of December and the picture was passed around. A collection was then raised for the Chicago Temple and the amount will be remitted by means of draft. Allow me to thank you once more on behalf of the delegates and the Bahais of India.

With sincere Bahai greetings,

Yours in His Name,

Pritam Singh, Secretary English Section.



DELEGATES TO THE FIRST ALL-INDIA BAHAI CONVENTION.

The First All-India Bahai Convention

THE first All-India Bahai Convention was held in the Bahai Hall in Bombay with Prof. Shirazi of Karashi in the chair. Jenabi Mirza Mahmood on behalf of the Bahai Assembly of Bombay gave a cordial reception to the delegates to the First Convention of Bahais in India. Among the delegates were the representatives of all the great faiths of the world and representatives of the different provinces of India.

The following Resolutions were passed unanimously:

Morning Session—December 27th, 1920.

1. That a supplication signed by all the Bahais in India and Burma be submitted to Abdul-Baha praying for a visit to this country.
2. That a Mashreq'ul-Azkar Committee be formed to collect funds to erect a Mashreq'ul-Azkar in India.
3. That a school be started for the education of Bahai children in Bombay.
4. That teachers be sent out to the different parts of India for spreading the cause.

Morning Session—December 28th, 1920.

5. That a Bahai Organ be started in India (English and Persian).
6. That a Library, a Reading Room and a Bookstall be established in Bombay.
7. That a Bahai Publishing Society be established with a view to translate Bahai Literature into the Indian language.

Morning Session—December 29th, 1920.

8. Four sub-committees were selected for carrying into effect the program contemplated by the Convention.

The sessions opened with prayer and closed with prayer.

(*Letter from the Secretary*)

Bombay, India, January 22, 1921.

(From *The Times of India*, Bombay,
December 28, 1920.)

THE BAHAI CONVENTION

Prophecies Discussed

TO THE STAR OF THE WEST.

I have great pleasure in sending you a copy of the Resolutions passed at the morning sessions of the First All-India Bahai Convention held in Bombay on the 27th, 28th and 29th of December, 1920. Photographs and newspaper accounts have already been dispatched. Mirza Mahmood has also sent a Persian poem about the death of the great Bahai teacher Jenabe Haji Mirza Heidar Ali for publication in the STAR OF THE WEST. We hope that you will publish it and also try to publish Persian articles for friends in the East.

Yours sincerely,

Pritam Singh,

Sec'y, English Section.

The first All-India Bahai Convention was held last evening in the Bahai Hall, Forbes Street, amidst a very large audience of ladies and gentlemen of the Parsi, Mohammedan and Hindu communities. Dr. Mazharali presided. A series of lectures have been arranged to discuss the Bahai movement and to explain its aims and objects, and the first of these commenced yesterday with a lecture on "The Need of Divine Education" by Prof. Shirazi.

The president at the outset explained at length in Urdu the prophecies that were written in the various scriptures and described the coming of the Imam Mahdi supported by *hadis* which, he said,

were weak. He then called upon Prof. Shirazi to deliver his lecture. The proceedings were partly in Urdu and partly in English.

Prof. Shirazi told them in a logical manner that they needed divine education and unless they had this education they could not prove useful to society. Education only could make them what they ought to be and this was of three kinds, viz., spiritual, physical and human; spiritual because they would know their Creator and their duties towards Him; physical because it would help them to live an honorable life in the world, and human, because it would teach them how to behave in society. He then described their past history and said it was a problem for them as to how they should become united. Divine education was needed to lead all nations to arbitration instead of war and this could be brought about by a universal language. There must be a new religion for the world, not the existing religions. The only thing that must be inaugurated was the New Gospel which must be constructive and not destructive. The speaker impressed upon them that there was need for divine education on earth in order to bring glory to all races and to bring them into unity.

Mr. N. R. Vakil then delivered a lecture on "Universal Religion," saying that there was something very high for a man to achieve, and that was to know God and to achieve perfection. For this education was necessary. He referred to the various traditions and scriptures bearing on the subject at length and explained the principles of BAHÁ'Ó'LLAH and described the life of Abdul-Baha and his vicissitudes for the furtherance of the movement. They wanted the League of Nations, as they did not want to go to war, whether they were Bahais or non-Bahais. Their belonging to one community or the other made no difference in the light of God. He emphasized the need of a universal language to at-

tain this object and cited Esperanto as the probable one.

Messrs. Jamshed Khodadad and Aga Syed Mustufa Rumi also spoke, the former on the fulfillment of Zoroastrian prophecies leading to the Manifestation of BAHÁ'Ó'LLAH, and the latter on the "New Dispensation, its proofs from Jewish and Christian Scriptures," quoting *hadis* in support of his arguments.

The Convention then adjourned till today.

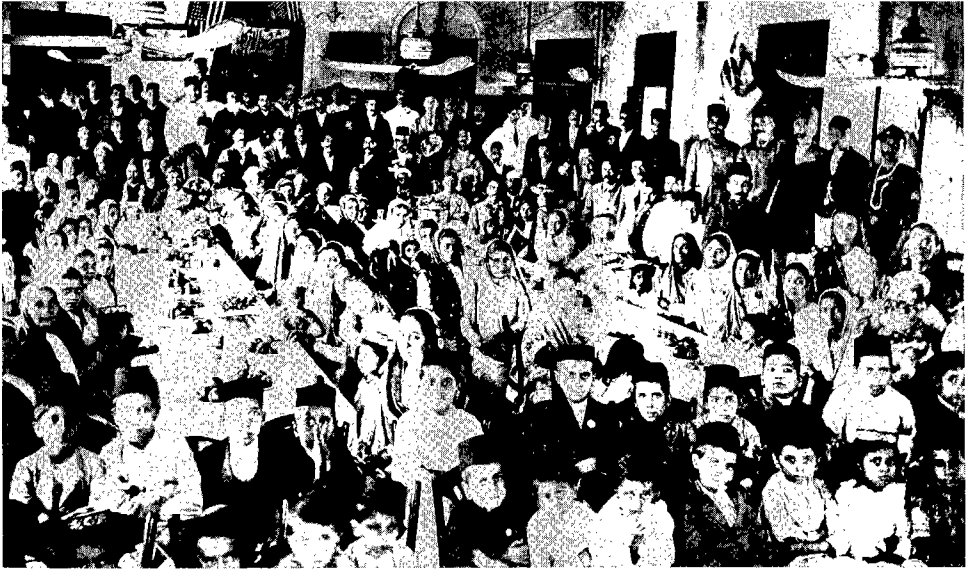
(From *The Times of India*, Bombay,
December 29, 1920.)

THE BAHAI CONVENTION

The Next Avatar

The Bahai Convention resumed its sittings last evening in the hall of the Association, Forbes Street. Prof. Shirazi presided. There was again a large audience and lectures were delivered on different subjects in the vernacular bearing on the Bahai movement.

The president explained that all the Bahais believed that once more from God a new Manifestation had come with new teachings verging towards the unity of mankind. They were not a sect of any of the existing religions. Their movement contained new ideas and thoughts and they did not have to follow other religions. Whoever came from his standpoint of religion to their fold they believed would be united and have a religion of religions. The great manifestation of India was to be found in the Avatar, "Am I born, am I to establish it?" If they did not heed this, warfare might reign and there would be no spiritual life on earth. All prophets have manifested on earth. Why should it not be possible, then, in this glorious century that one would come? If there was something in the world of humanity that could produce a man who should claim Godhood to mankind, it could be found in the message of the Bahai movement and he gave them that message.



BANQUET AND RECEPTION OF THE FIRST ALL-INDIA BAHAI CONVENTION

He then called upon Mr. A. Rangswami Ayar to deliver his lecture on "The Kalanki Avatar."

Mr. Ayar began his lecture by quotations from Sanserit, saying cowardice and delusions were denounced by their ancient *rishis* but what was it that prevented them from humility and the glory of God? These were catalogued by the Hindu sages into two heads, the *pashugynan* and the *pachugynan*, the latter being the pride of intellect that man was superior to everything. But he would say that self-glory and aggrandizement prevented them from knowing the glory of God.

People Forget Religion

Mr. N. R. Vakil, speaking in Gujerati, said that the Hindu religion and other religions foretold the coming of an Avatar and the fourth chapter of the Bhagavad Gita was a testimony to this in which Krishna was mentioned as the next Avatar. But he did not like to dwell upon it at length. He would say when people in the world became irreligious there would be an end of it and an Avatar would appear and he asked if there

was any religion so firm that it could not be destroyed? But there was none on earth. Then how could they live on earth? People desired money and glory and the elevation of themselves and forgot their religion by being absorbed in worldly affairs. He would say the fault was not theirs. The fault lay at the doors of their teachers who taught them wrongly and they became tired of their religion and it spread in the wrong way. It was now time for them to look for the Avatar of God. If they knew it, they would be satisfied with it and it was for them to know the Spirit of God. The Hindu religion that predicted the Avatar Krishna, meant BAHAI'OLLAH.

Mr. Hashmatulla spoke on the equality of men and women in the Bahai cause. He said the principles of the Bahai teachings considered the education of a girl of the utmost importance for the future generation of men, and that boys would be able to support themselves. Women needed education to bring up good children and that was the message Abdul-Baha had given them. Abdul-Baha had told them that if they had a boy and a girl to be educated, they should

educate the girl. That was how Bahais understood the equality of men and women.

A Prophet Promised

Miss Stewart said she was a visitor from Palestine and the message she brought to them from Abdul-Baha was that men and women were equal and both must be educated. There were no differences in the brains of women and men. Given an opportunity the woman would prove equal to a man and this they had found in the colleges which women also attended. Fifty years ago women could not go to colleges but today they could do so. She emphasized the necessity of educating their girls.

Mirza Mahmood delivered a lecture on "The proofs of the Bahai Religion from the Mohammedan standpoint" saying he would treat the subject from the *hadis* and verses from the Koran. He thought there was no sect in the Mohammedan community which was not waiting for one to come from God and that there were many prophecies in the Koran for such an one. Quoting from a verse from the Koran, he said there was a time to come for every nation and it was manifest that there was also a limit to a man's life on earth. All, therefore, had a moment in their lives, but the verse referred to a nation. It should be a fixed time for a certain nation. If the Jews were asked if there was any prophet to come they would deny it. So also the Mohammedans, but the Bahais said one would come. God had fixed six thousand years as the time for the world to exist, but if any nation went against it, it was only a belief. The Mohammedans thought their prophet was the last to come in the world. He would be ready to discuss this with the Mohammedans at any other time. He said it was related in a Koranic verse that if the nation behaved honestly and properly on the earth, it would live a long life. The theologians had calcula-

ted a thousand years yet for the world to end.

The sitting then adjourned till today.

Resolutions

At the morning sessions of the Convention, the following resolutions were passed:—

That a supplication signed by all the Bahais in India and Burma be submitted to Abdul-Baha praying for a visit to this country.

That a Mashreq'ul-Azkar Committee be formed to collect funds to erect a Mashreq'ul-Azkar in India.

That a school be started for the education of Bahai children in Bombay.

That teachers be sent out to the different parts of India for spreading the Cause.

(From *The Times of India*, Bombay, December 30, 1920.)

THE BAHAI CONVENTION

End of the Sessions

The third day's sessions of the Bahai Convention were brought to a close last evening when it again met in the hall of the Association, Forbes Street. Mr. Hashmatullah presided. There was a large attendance and among the audience were Prof. Geddes, Mr. A. Rangswami Ayar, Prof. Shirazi, Miss Stewart, Mr. N. R. Vakil and Prof. Pritam Singh.

Mirza Mahmood speaking in Urdu on Universal Peace said that BAHÁ'Ó'LLAH had said that he desired but the good of the world and the happiness of the nations; that all nations should become one in faith and all men brothers; that the bonds of affection and unity between the sons of men should be strengthened and that diversity of religion should cease and differences of race be annulled. He said "So it shall be, these fruitless strifes, these ruinous wars shall pass away and the 'most great peace' shall come." That was the message he gave them if they desired to see the happiness of mankind. The lecturer told them that Abdul-Baha, in a Tablet,

revealed in reply to the letter forwarded to him by the Central Organization for a Durable Peace at The Hague, had said that for the question of universal peace a Supreme Tribunal should be established; although the League of Nations had been brought into existence, yet it is incapable of establishing universal peace; but the supreme tribunal would fulfill this sacred task with the utmost might and power. The lecturer then referred to Abdul-Baha's plan and emphasized that it contained a firm basis on which peace could be established on earth, and exhorted them to consider it carefully.

Life After Death

Mr. N. R. Vakil delivered a lecture on "Life after Death" in the course of which he said that the body in which man lived was only the channel through which the spirit worked. The spirit was not in the body but the spirit manifested itself through the body. It was like a mirror placed before the sun. Thus the soul was like the sun and the body the mirror. If the mirror broke the sun shone, such was the case with them. This world gave them the idea of the unseen world, the heaven. Heaven is not a place where they were determined to go because spirit is not confined to time or space. Since spirit was not limited, how could it confine to any one place? Heaven and hell were only conditions. If they developed their spiritual side, then they were preparing themselves for the road to approach God. God is for all and the mercy of God is eternal and soul could develop through the mercy of God. This world is like the womb of a mother and if they knew what the other world is they would not like to live for a moment in this world. Then death was a glad-tiding for them and they should not be afraid of it as the whole universe is at the disposal of the Almighty.

Mr. Jamshed Khodad spoke in Persian on the proofs of prophets concerning the advent of the Bahai Revelation, quoting

instances of how the prophecy was held out by the ancient peoples in the times of Moses, Jesus and Mohammed. He said all the nations longed for the revelation of BAHÁ'O'LLAH.

Prof. Geddes referring to the cardinal doctrines of BAHÁ'O'LLAH praised the characteristics of Abdul-Baha when he came in contact with him during his visits to Haifa and Acca in connection with town-planning and when they asked for a plot of land for a school, he gave it to them very generously, which was a gift of the soil to the children. He then referred to the pro-Jerusalem society which, he said, would help the Bahai movement to a great degree. They had another society there called the pro-Carmel society which had representatives of every religion in it.

A Topsy Turvy World

Prof. Pritam Singh dwelt at length on the "Solution of the Economic and Industrial Problem" from a Bahai point of view, saying the world was topsy turvy and the economic disease was brought about by man himself and the disease would be removed if the human creation were set right. The Bahai movement placed before them the fact that something was wrong with their brains or hearts. The remedy lay in purifying their hearts which could be done by applying the teachings of BAHÁ'O'LLAH to the solution of the problem.

Aga Syed Mustafa Rumi then delivered a lecture on "Universal Language" in Urdu, saying philosophers believed that in one year a hundred languages spread throughout the world. BAHÁ'O'LLAH desired that there should be a universal language in the world. He said even the beasts of the forests could build their own dens and thus lived in safety. But if there were different languages, one man could not know how to behave with the other if that other man's language was not known to him. The first principle was that they were all brothers and the second was that independent investigation of truth was in-

cumbent upon every one and the third was that religion should be the cause of unity without any prejudice. If any religion opposed the wisdom of a nation, it was no religion. Knowledge was the essential part of a sane man's faith in a religion. He then referred to the other principles of BAHÁ'O'LLAH and said it was one of the twelve principles laid down by BAHÁ'O'LLAH sixty years ago and were to be found in the book entitled *Basharat*, and then explained the adaptation of the universal language as indicated by Abdul-Baha.

The president thanked them for the trouble they had taken in attending the Convention and for the patient hearing they had given to the lectures during the last three days and dissolved the Convention.

(From *The Bombay Chronicle*, December 31, 1920.)

ALL-INDIA BAHAI CONVENTION

The first All-India Bahai Convention commenced its sitting on the 27th instant in the Bahai Assembly Hall at 10 a. m. when Prof. Mirza M. R. Shirazi, of Karashi, was in the chair. Delegates were present from Persia, Burma, America, Madras, United Provinces and Mandalay. The Convention opened with a prayer and was followed by an address from Mr. J. Mirza Mahmood, chairman

of the Reception Committee, who welcomed the delegates and briefly described the history and the objects of the Convention. The president, Prof. Shirazi, then addressed the Convention in Persian. He dwelt upon the necessity of having a Bahai Temple in India and advised sending Bahai teachers to different parts in India and the Far East.

Prof. Shirazi addressed the assembly on "The Need of Divine Education" in the evening. In the course of his speech he said that everything in the Universe required education—e. g., new and interesting botanical experiments in America had resulted in giving the earth new types of flowers and vegetables, in the animal kingdom by education they were taught to do the work of men and forget their natural antipathies. He traced the evolution of states and empires and was sorry to reflect that nations, too, fought with each other and now the necessity had arisen of a Universal Religion.

Mr. N. R. Vakil, of Surat, then spoke on the "Universal Religion." He said that the Bahais had united different religionists as brothers. There were no priests and the principal teaching was Universal Peace.

Messrs. Khodadad and Aga S. Mustafa Rumi spoke about Zoroastrian prophecies of the coming of the Redeemer and proofs were cited from Jewish and Christian Scriptures.

LETTER FROM ELIZABETH H. STEWART

(Portion of a letter received by Mrs. I. D. Brittingham from her niece, Miss Elizabeth H. Stewart, written on her return journey from her recent visit to His Holiness Abdul-Baha, to Teheran, Persia.)

S. S. Chakdarz,
January 6, 1921.

I arrived in Bombay just as the All-India Bahai Convention was taking place and I was there nine days—nine

wonderful days. Each one of the speakers was on fire and spoke with such power that they all wondered at themselves. Not one of them was well physically and one got up from his sick bed to be present; but their spirits were not ill! There were delegates from all parts of India, representing six different religions; Hindus, Burmese, Parsees, Musselman, Jews and I was the Christian representative.

The Convention had decided not to permit the women to attend their meetings. When I arrived, they could not exclude me, so the women were permitted to come and they turned out well at all the services and it was a beautiful sight. Native women had never been known to be present at such public lectures and it was another surprise and instruction to the people. The audience was most respectful and listened and asked good questions.

I spoke for five minutes upon the equality of men and women. Abdul-Baha helped me or I never could have done it. The power of the Spirit was so strong that I never thought of anyone, only what I wanted them to know. Many of those who were present at Convention are now going all through India and after that they hope that Abdul-Baha will come there. This surely must prepare the way for Him!

Elizabeth H. Stewart.

Tablets to Bahais in America received in 1919

MAUD THOMPSON

To the maid-servant of God, Mrs. Maud Thompson, Baltimore, Md.—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Thou hast praised the Convention of this year (1919). This Convention in future shall acquire a great importance. It shall reach a point that all the Conventions of the world shall assume a lowly and submissive attitude toward this Convention, for its basis is the oneness of the world of humanity, universal peace, love and harmony among all men, equality in rights among all people, benevolent deeds and the shining forth of the light of Truth. Undoubtedly it shall increase daily in power.

Praise ye God, therefore, that He has assisted in the establishment of such a Convention. . . .

I hope that through the infinite bounties of God all thy family may be illumined and assisted.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine; July 16, 1919.)

MAUD GAUDREAU

To the maid-servant of God, Maud Gaudreaux, Yonkers, New York—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy letter dated November 26th, 1918, was received with the divine assistance.

I hope your gathering will widen from day to day, and will increase in union and harmony; will draw to itself the bounty of the Kingdom; will be the cause of the appearance of the oneness of the world of humanity; will be kind to all religions and the well-wisher of all races. If in this coming summer thou goest to Green Acre it will be highly favorable

and if thou art confirmed in contributing to the Mashreq'ul-Azkar, it will be greatly praiseworthy. I pray God that thy respected husband, the children, and thy relatives will be guided under the divine protection and will be kept safe and glad in this world as well as in the realm of the Kingdom.

Convey on my behalf the utmost kindness to the friends Helen Whelock, Nellie Lowes, Elise Weil, Elizabeth L. Stevens, and Ethel Adams. My hope is that ye may unanimously be confirmed in service to the world of humanity. There is not time to write more.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 9th, 1919, Haifa, Palestine.)

MR. AND MRS. LATIMER

A prayer for Mr. James and Rouhani Latimer, care of his honor, Mr. George Latimer—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye two souls of the Kingdom!

Turn your faces to the Kingdom of the merciful One and address this prayer:

Prayer.

O thou Compassionate God! We were heedless, Thou hast made us heedful. We were slumbering and Thou hast awakened us. We were thoughtless, Thou hast made us thoughtful. We had no share and portion from the supreme bounty, Thou hast given us full share therefrom. We were wanderers, Thou hast shown us the right path. We were thirsty, Thou hast quenched our thirst. We were deprived, Thou hast made us intimates with Thy mysteries.

Praise be unto Thee, that such a bounty has been realized and such a guidance has been made possible. Confirm us in firmness and steadfastness that we may be self-sacrificing in service to the Kingdom and may attain our loftiest aim.

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, November 26th, 1919.)

SANTA PAULA ASSEMBLY

To the members of the Spiritual Assembly, Santa Paula, California—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye who are firm in the Covenant!

Abdul-Baha is constantly engaged in ideal communication with any spiritual Assembly which is instituted through the divine bounty, and the members of which, in the utmost devotion, turn to the divine Kingdom and are firm in the Covenant. To them he is heartily attached and with them he is linked by everlasting ties. Thus correspondence with that gathering is sincere, constant and uninterrupted.

At every instant, I beg for ye assistance, bounty, and a fresh favor and blessing; so that the confirmations of His Holiness BAHÁ'O'LLAH, may, like unto the sea, be constantly surging, the lights of the Sun of Truth may shine upon you all and that ye may be confirmed in service, may become the manifestation of bounty and that each one of ye may, at dawn, turn unto the Holy Land and may experience spiritual emotions with all intensity.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, November 12th, 1919.)

نیلارت حضرت عبداللہ

[بقیہ از شماره ۱۹ جلد یازدهم]

« کلم الناس علی قد عقولہم »

۱۱۰ ماه دسمبر سنہ ۱۹۱۹ء ازجلہ نصاب حضرت عبداللہ آن روز فرمودند « کلم الناس علی قد عقولہم » حذیثہم بما یعلمون لا بما لا یعلمون «

« کلم حق خلقت دارد »

کلم حق خلقت دارد نہ کلمہ خلق . خلق نمیتواند پشہئی یا مگسی خلق کند .

حضرت رسول اکرم و احزاب حرب خندق

ازجلہ آثار قدس خدا اینست کہ درحرب خندق حضرت رسول و احباب اینقدر گریسته بودند کہ روی شکمهای خودشان سنگ میبستند در آنوقت کندن خندق سنگی بسیار بزرگ پیدا شد حضرات ہرچہ سعی کردند کہ آن سنگ را زمین بکنند نتوانستند آخر حضرت رسول آمدند شدند سنگ را با چوب کہ در دست داشتند قیام زدند فرمودند « ہا قد کسرت الاعداء » دوبارہ آن سنگ را زدند و فرمودند « ہا قد فتح ملک الایمان » باز آن سنگ را دفعہ سوم زدند و فرمودند « ہا قد فتح ملک الکاسرۃ » از این عبارات احباب پیگیری کردند و منافقین استہزاء کردند ولی بعد از مدتی حضرت رسول غالب شدند دشمنان را شکست دادند و وقتیکہ داخل ایوان کسری شدند منافقین بیاد وعدہ ہا و مبارک افکندہ پشیمان شدند و بحالت کشیدند در آن جنگ عدد احباب رسول ۷۰ نفر بودند و از اینہا ۳۰ منافق دشمنان خیل بودند شلاً قبائل بنی کنانہ - غطفان - نطقہ - خزرج و قبیلہ قریش .

وقتیکہ حضرت رسول سنگ را با چوب زدند و فرمودند : ہا قد فتح ملک الایمان و الکاسرۃ یکی از منافقین بدگویی گفت « این چطور این حرفہا میزنند مردکہ ما کہ از ترس حق بہ محال بیرون نمیتوانیم برویم » و ازین قبیلہ های بدگویی بودند

تفصیل شکست دادن احزاب

سباین بود کہ یکی از یہود رفت پیش قبیلہ قریش و گفت خبری مہمی داریم ولی بعد از یک دو روز دیگر بہ شما اظہار خواہم نمود مختصرش اینست کہ جمیع یہود ما بل بطرف محمد شدند بجهت اینکہ میگویند ما از اہل کتاب ہستم و محمد کتب دارد قرآن در حق موسی و یونس و ایبنا حق از سبع و اخیل مرج و ثنائیماید . بعد ازین شخص پیش یہود برگشت و گفت :

ایا خبر دارید قبیلہ قریش سرا میخوانند شما را و در اینست زیرا میگویند کہ محمد از خودشان است و شما از کفار هستید میخواہند کہ با او متفق شوند و خیال دارند کہ رؤسای شما را بگیرند و پیش خودشان مثل رهن نگاہ دارند بعد بکشند بلکہ ہمہ شما را خواهند کشت . حضرات یہود گفتند

این حرفہا ممکن نیست بوار کنیم . آن گفت اختیار دارید ولی اگر قریش رؤسای شما را برای رهن بطلبند آن وقت یاریند بد اندید کہ راست گفتم بعد پیش قریش رفت و گفت آن خبریکہ بہ شما وعدہ کردم بگویم الان و قتش آمدہ و آن اینست کہ یہود دیگر فرار ہستند و با محمد خیال صلح دارند و اگر بخواہد حقیقت را کشف کنید رؤسای ایشان را بطلبید کہ نزد شما رها ن باشند اگر قبول کردند معلوم میشود کہ خیال مانند دارند و اگر قبول نکردند پس بدانید کہ آنچه گفتم صحیح است . قریش بموجب این نصیحت عمل کردند و فوراً رئیس یہود را احضار نمودند و با او گفتند چون جوانان ما جاہلند میترسند کہ شما با ما نامہا شدہ خیال فرار کردن دارید و با محمد آشتی کنید لهذا از برای اطمینان لازم است کہ اقد بیست نفر از بزرگان یہود را رهن نزد ما بمانند سرکار عالی ہم با اینہا باشید .

و رئیس یہود برخاست و گفت خیلی خوب عرض فرمائید کہ الان بروم تا رفقا را بیارم و همان قسمیکہ میل دارید نزد شما بمانیم رئیس رفت پیش یہود و گفت بخدا قسم آن شخص حرف راست گفت یا اللہ ہمیت غنیمت است . یہود گفتند کی ہا را از ما خداستند گفت اولاً مرا خواستند جمیع یہود فرار کردند

[د بقیہ دارد]

در کتاب الایمان فیہ

اینست که اگرچه اینها در مدینت مادی
بنهایت کمال رسیدند ولی از مدینت روحانی

بی خبرند عالم انسانی همیشه محتاج
مدینت روحانی است مظاهر مقدسه
الهی موسسین مدینت روحانی هستند

اگر این نفوس از تعالیم حضرت بهاء الله
و نصایح حضرت عبداله‌ها اطلاع داشتند
واقلاً بموجب بعضی از کلمات مکنون عمل

میکردند البته و صد البته عمر نفیس
شانرا بکمال اطمینان و سرور ابدی میکردند
و هرگز جان خودشانرا با آتش یا آس

و حرمان و ناامیدی نمی‌افزاشتند مثلاً
﴿در کلمات مکنونه میفرماید﴾

ای خالک متحرک : من بتوما نوسم
و تواز من مایوس سیف عصیان شجره
امید ترا بریده و در جمیع حال بتونزدیکم

و تودر جمیع احوال از من دور و من غرت
بی زوال برای تو اختیار نمودم و تودلالت
بیمنتهی برای خود پسندیدی آخر

تا وقت باقی مانده رجوع کن و حققت
مکذاب

ای بیگانه بایگانه : شمع دلت را فروخته

دست قدرت من است آن ربابادهای
مخالف نفس و هوای خواوش مکن .
و طبیب جمیع علت‌های تو ذکر من است

فراوش منما حب مرا سرمایه خود کن
و چون بصر و جان عزیزش دار

ای بنده من : ملک بیز و الایانزالی از دست منم
و شاهنشاهی فردوس را بشوق از دست منم ایست
کوثر حیوان که از مغیر قلم من مستطیع طوبی‌النارین

و میر کارو و ایضاً الی متر و میسر شش

و ایضاً الی متر و ست المحترم

۳۰ کانون ثانی سنه ۱۹۲۱ عبداله‌ها عباس

انجار در امریکا

اسبایش و علاءش

امال عدد نفوسیکه در امریکا جان خودشانرا
بدست خودشان گشته بد و از ده هزار
رسید کوچکترین این نفوس طفل پنج ساله

و پیرترین ۱۰۲ سال عمرش بود .
از این عدد ۲۰۰ بسبب طلاق و فراق خودشان
بملاکت انداختند . مابین اینها جمعی نیز

از ترکیب شرب و افیون و انواع تریال بوده
۱۵ نفر از مشاهیر کتاب ۲۴ محامی -

اوکات ۲۴ انجار معتبرین ۸ قاضی
۵۱ حکیم ۴۰ تیاتروچی ۳۴ پروفیسورها
و معلمین مدرسه ۵۰۰ سرباز ۷۵

از مدیران کارخانه‌ها ۵۹ از رجال و سنا
اصحاب ثروت ملیونرها ۵۹ از مدیران بنک

۱۵ از کشیشان و رؤساء ادیان .

از همه بیشتر عدد تلامذۀ مدارس پائیل
۴۷۷ و امال ۷۰۷

اسباب این بدبختی میان این اطفال یا از ترس
افغان یا از ظلم و جور اهل خویش و تنگی در
امور معیشت و زندگانی و یا از جنون و عشق

واقعا انسان چون در این احوال فکر میکند
لابد متحیر میشود که اینها اکثرشان از اهل

علم و تعلیم و ثروت و تجارت و صنعت و حرفت
هستند و بحسب ظاهر از ملت متممذۀ عالم

معروفند پس چرا اینقدر مایوس شدند
و ارواحشان را تلف کردند ولی جواب

ثانی عشر . عدالت کبری .

و ثالث عشر . نهایت احتیاج بنفثات روح القدس
و از این قبل وعلیکم البهاء الابری

۱۶ محرم ۱۳۳۹ هجری . عبدالبهاء عباس

انتشار دین برائی در لیک جنیوا و ایما کشیان

مسترجمن یکی از بهائیان شهر کنوشا دو سال پیش
در کارخانه فی کار میکرد و با شخصی مستکار و نای
از اهالی لیک جنیوا آشنا شد و با او مدتی از ظهور
حضرت بهاء الله صحبت نمود ولی مستکار و گوش
میداد و سکوت می نمود تا اینکه مدت سه ماه پیش
حرکتی جدیدی در دل مستکار و افتاد که کاغذی
به مسترجمن نوشت که اگر کسی از بهائیان با نیما
بیاید و از دین بهائی صحبت بدارد من میتوانم مجلسی
میتانم . مسترجمن با محفل روحانی کنوشا
مشورت کرد و آن محفل هم به بیت روحانی شیکاگو
نوشتند و اینها یکی از مبلغین فرستادند مختصر
اینست که در یک مجلس جمیع حاضرین ایمان آوردند
همه در شهر افتاد کشیان بسیار مضطرب
شدند و چون فهمیدند که مجلسی دیگر از برای
بهائیان مؤمنین تازه مهیا نموده چهار نفر فرستاد
که مجلس را بهم برینند ولی بعد از شنیدن کلمات
حضرت بهاء الله و ضایح حضرت عبدالبهاء
این چهار نفر نفسشان قطع شد و هیچ ایرادی
نخواستند بگیرند بلکه ظاهراً بمؤمن و خوشنود
رفتند حضرات کشیان اینقدر بغضب
آمدند که یکوا از خودشان انتخاب کردند و مجلس
بهائیان فرستادند و این مرد کتابهای مجادله پاز
کرد و ایرادهای فریسیان بمیان آورد ولی مبلغی
که آنجا بود به نهایت ملایمت و صبر و مهربانی

۲
جمیع اعتراضات سقیمه سخیفه او را با هیچ قاطعه
و بر اینصورت که دادله عقیده علمیه محو و نابود کرد .
عداوت کشیان سبب ثبوت و رسوخ در ایمان
و ایقان بهائیان تازه لیک جنیوا گشته .

انصافش اینست که کشیان از یکجهت حق دارند
که مکتور شوند و باخه های ایشان پاره پاره کنند
زیرا این نفوس که ایمان آوردند و بهائی شدند
اول مُریدان آنها بودند همیشه به کلیامیرفتند
و کلیا دکان کشیانست محل تجارت اش است
مرکز معاشش است جای شهرتش است حالا
آیا جایز است که اینها بهائی بشوند و کشیان و بشکند
چون این مطلب به حضور مبارک حضرت
عبدالبهاء رسید در جواب این لوح منبع رفعت
فرمودند .

شیخا غو جناب دکتر ضیاء بغدادی علیه السلام

هو الأیمن

ایها الحبيب العزيز . قد وصل غیتکم القدر
المؤرخ ۶ کانون اول سنه ۱۹۲۰ و لله الحمد
المضمون علی خلصرتکم و وفور حمیتکم و خدمتکم
لامرالله و ان القیسون یقا و صونکم ضد کلمه
الله فلا تبس و لا تحزن هذا شأنهم فی
الحیوة الدنیا و هولا القیسون نظراً للفریقین
فی من المسیح الصبح الملمع و روحی له الفداء لان
تلك العصبة الغاصبة العاتية ارادت ان
تطفأ نور الله بأقواها و لكن الله اعز ذلك
و تم نوره و اشرق ظهوره و غنت طیور اللکوت
بأبغ الألحان علی الأفنان و هولا القیسون
سیصبحون خاسبین خاسرین و انک انت ایها
الحبيب الرشید علیک بالمداد مع القسوس
لانهم اطفال غیبا لغین و نفوس غفلت عن
ذکر ربها و بلغ حقیقی و ثنائی الی مستر

نجم سیراج

جلد یازدهم

صفحه اول

قیمت اشتراك سالانه ۳۰ دالر است بتوسط محفل مقدس روحانی طهران یا یکسری با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت بقیات مادی و معنوی نوع بشر و یگانه وسیله انتظام و الحیان عالم است سخن میراند و مقالات مفیده که موافق این مقصد است بخواهد

شماره اول - ۲۱ ماه مارچ - سنه ۱۹۲۱ - موافق ماه چهار سنه ۷۷ بهائی

تخصیص **عید نفی اوز** فیروز

أَسْأَلُ اللَّهَ أَنْ يَبَارِكَ هَذَا الْعَيْدَ
السَّعِيدَ عَلَى التَّوْحِيدِ وَيُوَفِّدَهُمْ يَتَأَيَّدَ
جَدِيدِ إِنْ شَاءَ عَلَى كُلِّ شَيْءٍ قَدِيمٍ
عبدالله عباس

” از تعالیم جمال مبارک صحبت بدرید نه از عقائد“

لندن جناب بزرگوار اوداد جناب بزرگوار افراطون حبیب

﴿هولای بھی﴾

ای نفوس ثابت اسخ نامه شمارید برهان انجذابید
و دلیل ثبوت واطمینان الحمد لله فضل جن ثالمات
و موهبت حضرت مقصود روحی کائنات الفداری بی پایان
شکر کنید خدا را که دخل چنین شجر مبارک آرمید
وفض ابدی آله و مردم سیده جمیع احبانت اربع لری
با نهایت اشتیاق و مهربانی ابلاغ دایر و در آرزید
عظیمه هر کس سؤال و جستجو نماید از تعالیم جمال مبارک
صحبت بدرید نه از عقائد چو که این ترویج میکند عنوان
چنین باشد که - افشوق بسیار تاریک شده بود
و نور آیت بکلی مفقود غبار تعصب چنان احاطه کرده
بود که ملل مشرق در نهایت بغض و عداوت یکدیگر
بودند و از فضائل انسانی و مدنیت آسمانی

حتی مدیّت جهانی بکلی محروم در این اثنا حضرت
بهاء الله مانند آفتاب انوار شرق طلوع فرمود و با نور
حقانیت تعالی ترویج فرمود که این اقلام متعاضیه بنجاد
متعاضیه دخل شمه و حد عالم انسانی داخل گشتند
این ملل پر بغض و عداوت را یکدیگر الیام داد و الفت کلیه
حاصل شد که حال با یکدیگر در نهایت محبت و الفت
می نمایند عالم اخلاق را روشن فرمود و علوم و معارف
ترویج کرد و تعلیمات حضرتش اینست :

اول - حق حقیقت و خات از تقالید عتیقه
ثانی - وحدت عالم انسانی چنانچه در کتب
مشروعه نوشته شده است
ثالث - دین باید سبب الفت و محبت باشد اگر نباشد
نیجه ندارد تفصیلی که شنیده اید بیان کنید
رابع - علم و دین باید دست در آغوش یکدیگر باشد
خامس - صلح عمومی بین بشر و تفصیلش
سادس - تأسیس محکمه کبری و تفصیلش
سابع - وحدت بین رجال و نساء و تفاوت حق
ثامن - فرضیت تعلیم و تفصیلش
تاسع - حریت در حقوق
عاشر - عدم مداخله در امور سیاسیه
حادی عشر - تأسیس لسان عمومی

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the *STAR OF THE WEST*. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the *STAR OF THE WEST* must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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Friends assembled on Mashreq'ul-Azkar grounds, Chicago, March 21st, 1921.
Dr. Zia M. Bagdadi digging first shovelful of earth.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Jalal 1, 77 (April 9, 1921)

No. 2

Breaking ground for the Foundation of the Mashreq'ul-Azkar

BY CARL SCHEFFLER

IN the early afternoon on March 21st, Naurooz* day, 1921, a small group of the friends in Chicago made their way to Wilmette, to witness the beginning of the actual work of constructing the first Mashreq'ul-Azkar in America. When they arrived at the grounds, they found several large trucks being unloaded by workmen, and on coming closer they found that the engineers had driven stakes in the ground to locate the places where the caissons are to be sunk to bed rock 120 feet beneath the surface.

All of the believers there were very happy in the thought that this start in construction meant a great success and achievement, and without a doubt a step that would bring a decided advance in the progress of the Cause of God in this country. This beginning of the work must fill all hearts with joy and courage to work harder than ever before to bring it to an early completion. It is a wonderful sign of the majesty and power of the Cause of BAHÁ'O'LLAH in that, in spite of all prison walls, in the short space of seventy years, it has spread to all parts of the world, and in America to such an extent that such a building could be raised. It is without a doubt a great miracle. For already we are beginning to feel a stir among the people of the world because of it. It is a sign from heaven that is causing all to ask and wonder. Did not Abdul-Baha, years ago, tell us that the stones would be raised up to spread the Cause of God? Certainly "He doeth whatsoever He willeth."

After the work of unloading the materials was completed, all present gathered around the place where the main doorway, i.e., the entrance, which from the center of the building will be directly in line with Haifa, and turning their hearts toward God, they raised their voices in praise and thanksgiving for the great bounty that was bestowed on them. There was a brief ceremony, the Holy Utterances were read, and then each one in turn followed Dr. Bagdadi in breaking the ground.

That was the start. Since then work has not ceased. The great wells are swiftly being sunk and at present they are over 60 ft. deep. May God give strength to those workmen, and an eternal blessing, and let us all arise to do our part, and with strengthened faith and greater sacrifice hasten the glorious work.

*Feast of Naurooz—Bahai New Year's day.

News from the Near East—Letter from Elizabeth H. Stewart

Bagdad, Mesopotamia.
January 22, 1921.

Miss Alma E. Albertson, Chicago.

My dear sister in the love of El-Abha:

While I am waiting here for my permission of transports up into Persia, I am writing all my friends. Have been here a week and expected to leave tonight, but received word my permission had not passed the General somebody, and until that is accomplished I must sit here and do nothing and wait. Poor Dr. Moody is waiting for me in Teheran. She loaned me for four months to an English lady going home with her children who had twin babies only six weeks old. I went with her as far as Port Said. From there she went on to England, while I got permission from Abdul-Baha to come up to Haifa. I expected to be gone only about four months, but on account of delays it will be six months before I get back. In Bombay I got malaria, something I never had before and when I reached Haifa was ill in bed. I was forty blessed days there, then started for home. At Port Said waited nine days for ship, but it was full first and second class so I concluded I would try third, as two Bahais from Bombay, Janabi Esphandiar, his wife Bahno Khanum and their two children were returning that way. They were Parsee believers who had been nine months in and around Haifa—her father and mother live there. Well, we started third class—if it had only been clean it would not have been so bad. Added to the general filth of the boat, we had vermin of all kinds and the food was very heavy so the dear kind brother and sister took pity on me and as they were cooking for themselves, included me. I never shall forget their great big generous hearts—not a selfish thought. They were like two good angels until we reached Bombay.

There I found they were getting ready for an All-India Bahai Convention. I found gathered there from north, from south, east and west, Hindoo, Burmese, Parsee, Musselman, Jew and Christian. It was inspiring indeed to hear these different ones speaking in all languages and from the standpoint of their holy book proving to the world today that this is the Day of God. Many questions were asked and answered and all seemed satisfied with the answers given. Truly this Convention will be the means of preparing India for the coming of Abdul-Baha. Mirza Mahmood was the instrumental one and as soon as Abdul-Baha gave him permission, all the others gathered around him and they were as one soul in many bodies. I think before this they have written an article for the STAR. Mr. Shirazi presided and got out of a sick bed to do so. Mr. Vakil, Mr. Hashmatollah, Prof. Pritam Singh, Janabi Seyed Mustaffa, two young men from Burmah, with an old man filled with the Spirit—in fact, all the speakers were intoxicated with the wine of the Spirit. I felt so thankful that Abdul-Baha had permitted me to get there at such a time.

While the trip on the boat was not pleasant this repaid it all, and then I contracted with some people on the steamer whose kind I had not seen before. All over the ship was Lenine's picture and one of the deck hands said if they did not get better food they would stop the ship. But we did not have any such troubles—thank God! Nobody is thinking of helping his brother, it is all for self and God is not in it at all.

I suppose by this time you have seen Mrs. Goodall and Mrs. Cooper. They expected to return by way of Chicago. It was perfectly lovely to be in Haifa the same time they were there and Mrs. Frankland and Mrs. Ralston, also dear Emogene Hoagg, Arthur Redeen and

Fugeta—whom I had never seen before—we were all together in the American Pilgrim House; and every day Abdul-Baha came and lunched with us. My forty days were wonderful ones, indeed. Again I laid my head at the two blessed thresholds. I remembered you all, and the day before I came away, early in the morning before sunrise, Dr. Lotfullah Hakim and I walked up the blessed Mt. Carmel to the holy Tomb of the Bab and prayed and supplicated for all of us. The uplift was tremendous and ever since my heart has been singing one joyous song of praise. O my dear one, there is nothing, nothing in the world today but this Cause; and Abdul-Baha is so loving, so tender, so wonderful in his might and power. One day we drove over in automobiles to Acca and out to the Holy Threshold of the Tomb of BAHÁ'Ó'LLAH. There again after eleven years I was permitted, through the mercy of the Center of the Covenant, to lay my head. I also was in the great prison where they first were confined when they arrived in Acca. I had never been there before, but now it is in the hands of the English who are making a barracks for soldiers but said to Abdul-Baha: "The rooms that your father, BAHÁ'Ó'LLAH, occupied we will not do anything with but will keep them for a place of visitation at all times." I think Mrs. Goodall and Mrs. Cooper will tell you of all the happenings and I was there only a short time afterwards but the Greatest Holy Leaf came back from Beyrouth with Toubá Khanum, Mirza Mohsen, her husband and small son Foad. I was so glad to see the Greatest Holy Leaf. She is all spirit. I was privileged to see much of the holy household this time and having learned Persian, I could talk with them, especially the Holy Mother who does not know English. She and I grew to love each other very much. Monavar Khanum I saw in Port Said, where she is with her husband Mirza Ahmad Yazdi. Zia Khanum and dear Rouha are serving

day and night; as Rouha does the translating for Abdul-Baha for the ladies, she never has a moment to herself. They are a most wonderful household.

When I left Bombay, I came by way of Indian ocean and Persian Gulf to Basrah, where I went from gulf steamer to a river steamer (we were very fortunate as sometimes one has to wait many days for connecting steamer). I was a whole week coming up part of the way on the Euphrates river to a certain point and then coming up the Tigris the rest of the way. The Garden of Eden was supposed to be in this place where the rivers part and there is a tree they point out as the tree of knowledge, but that is very uncertain. At the present time they have two trees of knowledge and call all Mesopotamia the Garden of Eden. The river is so crooked that one does not know if you are coming or going, sometimes the boat would be going due east and in a half hour due west, or north or south as the river turned. The trip was pleasant except one day a very bad fog, and we had to tie up all day.

The first thing I did in Bagdad was to find the friends after I had gotten room at this hotel. We had a beautiful meeting one day from 4 to 6 P. M., and met some fifteen or twenty sturdy Arabs with their fancy head trappings and gold embroidered abas or coats. We had a most spiritual time. They have just begun to open up the work of teaching here. Before they could not do so. Now Abdul-Baha has sent them a teacher from Persia, and I think much work will be done. Then I had the blessed privilege of visiting the holy house here, where the Blessed Beauty used to live—it is in great ruin and not fit to enter. They have all the material ready for rebuilding and in a month they will begin as Abdul-Baha has instructed them. One of the friends here will advance the money and afterward it will be gathered from all the different assemblies. It is a blessed privilege to be able to give towards it.

I made the visit in company with Dr. Naurollah Khan and his wife and young son, an old lady, who has been in the blessed presence of BAHÁ'O'LLAH, and some others. One of the young women chanted the visiting Tablet in a very sweet voice and again, dear Alma, I could bow my head at His Threshold. How blessed I have been, I cannot be thankful enough for all the mercy of God that I have received. Another day one of the young men came and took me to the Garden of Rizwan* that is in another part of Bagdad. At the present time the English have the garden and have erected a splendid building upon the grounds and have a large hospital. Being a nurse, I had no trouble getting in, but they have put up so many buildings and laid the grounds out, until no one knows just where the sacred spot is. It is situated very near the river. I could go from my hotel, which is on the river, by boat to the garden as well as drive there by carriage for one rupee, or about thirty cents in American money.

I have written you such a book, you may grow tired reading, but I have time here. When I leave here will be traveling every day, first by train from here to a place called Quirito, then from there to Teheran by auto convoy, sometimes thirty or forty machines in the convoy going up over the mountains, which now are covered with snow, and everyone coming in says it is very cold. I bought a large coat, they make them of sheep skin, turning the skin side out, and it

*The garden of Najeeb Pasha has four gates, north, south, east and west. Four roads lead from these gates to the center. It was at the intersection of these roads that BAHÁ'O'LLAH pitched his tent and proclaimed himself. The roads were lined on either side with cypress trees and between these trees, all spaces were filled with the famous fragrant roses.—*Explained by Abdul-Baha to Dr. Zia M. Bagdadi.*

is all decorated, the color being yellow. The name of this is pustine. I shall put that on, then wrap up in blankets, have a hot water bottle, which I shall lay in my lap for my hands and then feel as if I were ready. We take our lunchbox with us and teapot and tea, stopping at post houses, get hot water for tea and draw on one's lunchbox. Going in a convoy is very slow traveling and it may take us from ten to fourteen days to reach Teheran, stopping at night at post houses. There are about six hundred miles to cover in this way, and one pass is 1,784 feet high. Traveling in Persia is not play. When I came down this way last fall the roads were fine, we were in a private car and made splendid distance each day. I enjoyed every minute of it. In each city we pass through I hope to see the friends. Here you see the great tie of the love of God, for I go into a city not knowing a person and after I visit the address given me, I am not in want of a friend, in fact, I have a hundred new brothers and sisters all giving me a warm welcome; and especially coming right from Abdul-Baha, they want to know all the news. The holy household all long to go to Persia and see all the dear believers there.

I suppose you know about the passing of dear Lillian Kappes from typhus fever. It has happened since I started back. Abdul-Baha sent me word by a pilgrim who was returning, so any more than the fact I do not know. What a glorious crown she will receive, for she has done a splendid work in the school during these years. For her dear mother and family my heart is sad. But what difference does it make if one is working here or there for the Cause. God knows where we can do the best work, and our lives are in His hands. I thank Him for it all, whatever may be our lot and wherever we may be, here or there. This is the Day of God, and there is nothing else but that. May my life be a sacrifice to His feet and to the life of the friends.

Madam and Mr. Dreyfus-Barney were in Haifa for a week, while I was there, before they left for Singapore and their work in Hindoo-China.

My dearest love for you all, in His name and work,

Elizabeth H. Stewart.



A remarkable picture of children who live upon our street who came at the request of Miss Alexander to the Christmas tree festivities. Miss Alexander some time before Christmas planned to have such a meeting for these little children whose playground is the street, so she and Yurican (the little Japanese girl who edits the *Star of the East*, went the length of the street (about the length of an American city block) inviting those little ones to come. These dear little children sat upon the floor for nearly four hours very quietly and patiently while they were entertained by Mr. Noto and Mr. Ono, two blind believers; also Miss Uri and Mr. Futakami who told them stories and sang songs.—*Ida A. Finch.*

News from the Far East — Letter from Agnes B. Alexander

Tokyo, Japan,
March 19, 1921.

Beloved friends of the STAR OF THE WEST:

You have probably heard that the light from the STAR OF THE WEST has reached the East. To quote from a letter dictated by our blind brother, Mr. Ono: "Now it seems that the reign of Grace is coming upon this land. The beautiful dawn of Light has reached us, and waves of the light of the STAR OF

THE WEST have attained the East, and our little magazine has been born."

The enclosed is the sixth number of our magazine which was born in October, and now it has his (Abdul-Baha's) great confirmation, and he wishes it to be the *Star of the East*.

The girls whose picture you see on the first page with the Persian copy of their last Tablet, sent their greetings to Abdul-Baha on May 23rd, 1920. They wrote in Japanese, as they know very

(Continued on page 44)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

... Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Jalal 1, 77 (April 9, 1921)

No. 2

Tablet from Abdul-Baha to the Editor of the *Star of the East*

To Miss Mochizuki, Japan—Unto her be the Glory of God, the Most Glorious!—
through Mr. H. S. Fugeta (Haifa, Palestine).

He Is God!

O thou who art a new grown tree on the meadow of Truth!

Thy letter dated October 14, 1920 has been received. As it was indicative of the susceptibilities of thy conscience, it became the cause of joy.

Japan is like unto a farm whose soil is untouched. Such a soil as this has great capacity. One seed produces an hundredfold. Now, praise be unto God, ye have found such a farm. Ye must develop the lands; ye must free them from thorns and weeds; ye should scatter the seeds of the love of God thereupon, and irrigate them with the rain of the knowledge of God. Rest ye assured that heavenly blessing will be bestowed!

It is my hope that in that farm ye will become divine farmers. The enlightened people of Japan are tired and disgusted with the superannuated and putrefied blind imitations. They are assured that these blind imitations are pure superstitions without any truth. Therefore they have the capacity to hear the Call of God. The land is untouched. We will have to see what the divine farmers will do!

At present thou hast started a journal. It is my hope that this journal will shine as the *Star of the East*. In the journal write thus:

When the horizon of the East was covered with immense darkness; when dark clouds were predominate, and when all the heavenly stars were concealed to the eye, His Holiness, BAHÁ'O'LLAH, like unto the sun, shone forth from the horizon of the East and with radiating splendor He illumined the Orient.

The light of that Sun of Reality consisted of heavenly teachings which were spread in the Orient, because there the obscurities of blind imitations, of religious, sectarian, racial, political, economic and home prejudices were in ascendancy. The darkness of these prejudices had dominated the Oriental world to such a degree

that it had blinded all the eyes and deafened all the ears. There prevailed quarrel and strife, warfare and bloodshed.

In short, it has a long description but I mentioned it briefly. When the Sun of Truth shone forth with all might and energy, these obscure and dark clouds dispersed and the splendid Day presented to the eye an aspect with such freshness and beauty that the wise became astonished; the sick were cured; the blind received sight; the deaf obtained hearing; the dumb proved eloquent, and the dead quickened. A heavenly Table was spread in the Orient. The divine teachings like unto an unshakable edifice were instituted.

The first principle of BAHĀ'O'LLĀH is independent investigation for truth, that is, all the nations of the world have to investigate after truth independently and turn their eyes from the rotten blind imitations of the past ages entirely. Truth is one when it is independently investigated, it does not accept division. Therefore the independent investigation for truth will lead to the oneness of the world of humanity.

Another one of these teachings is the oneness of the world of humanity. All mankind are the trees of the divine garden and the Gardener of this orchard is His Most High, the All Sustainer. The hand of His favor hath planted these trees, irrigated them from the cloud of Mercy and reared them with the energy of the Sun of Truth.

Then there remains no doubt that this heavenly Farmer (Gardener) is kind to all these plants. This truth cannot be denied. It is shining like unto the sun. This is the divine policy and unquestionably it is greater than the human policy. We must follow the divine policy.

The point is this that some people are sick; some are immature and ignorant, and some without any knowledge of their beginning and of their end. The sick should be cured; the immature should be brought to maturity, and the ignorant should be taught to become wise and not that enmity should be exercised towards them.

Similarly describe fully in that journal the other teachings which thou art acquainted with, one by one, a detailed description: For example, that religion must be the cause of concord; that it should agree with science and reason; that it must be a factor of progress to the world of humanity, that it should be free from blind imitations. Another example is that all prejudices are destructive to the foundation of the world of humanity.

Other examples are: The equality of men and women; the universalization of knowledge (education); the creation of one universal language; justice and righteousness; economic facilities among mankind; the need of the world of humanity of the breaths of the Holy Spirit; the establishment of universal peace; the institution of the Supreme Court of Arbitration; the freedom and equality of all mankind; the brotherhood of the world of humanity, and other teachings like these which are mentioned in the Tablets of God. Describe all these teachings fully in the most eloquent and sweetest terms expressive of the most charming realities and insert them in the journal!

It is my hope that thou together with Miss Alexander will be confirmed to accomplish this service. Miss Alexander is the herald of Truth in Japan. Rest assured that she will be confirmed and assisted.

Unto you be the Glory of Abha!

(Signed) ABDUL-BAHĀ ABBAS.

(Translated by Azizullah S. Bahadur, Mount Carmel, Palestine, December 9, 1920. Received in Tokyo, Japan, March 3d, 1921.)

News from the Far East—Letter from Agnes B. Alexander

(Continued from page 39)

little English, except Yuri Mochizuki, the one on the far right. Through Mr. Fugeta, they received a reply from Abdul-Baha. The white paper you see in the picture on the table in front of the second girl from the left, is their first Tablet from Abdul-Baha signed with his hand. I enclose the English translation of their last Tablet which is published in Japanese in the magazine on page 76.

On page 73, 74 and 75 is the Japanese translation of the Tablet to Miss Mochizuki, the young editor of this magazine, a girl 21 years of age. At present she is living with me in this little home. The Japanese translation of this Tablet was made by Mr. Fugeta at Abdul-Baha's command.

On page 77 is the New Year Greeting from Abdul-Baha published in the STAR OF THE WEST March 21st, 1918, and on page 78 is the Talk of Abdul-Baha given in Paris on Naurooz, taken from the STAR OF THE WEST March 21st, 1914, page 4.

On page 80 to page 83, the twelve principles are expounded.

On page 84, at the top of the page is a translation of a prayer from Abdul-Baha. Below, on the right, is a poem by Miss Mochizuki on the journey of our brother, Mr. So Muto, who sailed for France last month. Following the poem is something in reference to the subscriptions, etc. On page 85, in the left-hand corner is the subscription notice. It is \$1.10 in United States money, or yen 2.20 in Japanese money, a year and is published every month on the 19th day.

Now the East and West will truly join hands to work together in His Great Vineyard, and may the harvest be great!

Forever your loving sister in His service,

Agnes B. Alexander.

TABLET FROM ABDUL-BAHA

To the daughters of the Kingdom, Otoo Murakami, Kimiko Hagiwara, Kazu Fukasawa, Haruko Mori, Yuri Takao, Yuri (Fuyu) Mochizuki, Japan—Unto them be the Glory of God, the Most Glorious!

He is the Most Glorious!

O ye daughters of the Kingdom:

The reflection of your forms (picture) arrived in this Holy Land. Praise be unto God, those figures are luminous. From your eyes the light of the love of God is emanating. This picture has been taken while ye have been in the utmost of joy and happiness. Praise ye God, that in this age of youth ye have entered the Kingdom of God! Ye have become enlightened. Ye have become celestial, divine and heavenly.

Through the graces of His Holiness, BAHÁ'Ó'LLAH—May my life be sacrificed for His friends!—I cherish the hope that ye will, day by day progress more and more in the Kingdom of God; that each one of you will shine like unto a brilliant star from the horizon of the Supreme Guidance, thus proving to be the cause of guidance unto others, giving sight unto their eyes, hearing power unto their ears and quickening unto their hearts.

Unto you be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, January 11, 1921. Received in Tokyo, Japan, March 3rd, 1921.)

زیارت حضرت عبدالجبار

[بقیه از شماره اول جلد دوازدهم]
چون قبیله قریش پشتم خودشان دیدند که یهود فرار کردند گفتند فی الحقیقه آن شخص بخیر صادق بود بدلیل آنکه یهود قبول نکردند که رها بن را بجا بدهند الا آن مسیح که فرار کردند . بعد جمیع احزاب فرار کردند

بدترین چیزها جهل است

عباس عموی حضرت رسول مردی فقیری و سستی بود معرض و فکر مانند میگفت که حظور بوار که که برادرزاده من پیغمبر میشود اینست که چهلش از سعادت این دنیا و از عزة ابدی محروم شود و الا اگر ایمان آورده بود به مقامی عظیم میرسد زیرا حضرت رسول اساس سه سلطنت تأسیس نمود

استهزاء حضرت رسول

وقتیکه این سوره مبارکه نازل شد : **يَا أَيُّهَا لَهَبُ وَتَبَّ مَا أَغْنَىٰ عَنْهُ وَمَا كُنْتَ تُصَلِّي نَارَ دَانَ لَهَبٍ وَأَمْرًا** **نَحَالَةَ اللَّطِيفِ فِي جِدِّهَا خَبْرًا مَسْدُ** زن ابی لهب خانم بیرون آمد رفت که با حضرت رسول معاينه نماید در راه خواهرش دید خواهرش سؤال نمود کجا میروی گفت پیش این مردیکه به پیغمبری ادعا دارد خواهرش گفت چه کار داری آنجا گفت میخواهم بفهمم که چرا در حق من میگوید **نَحَالَةَ اللَّطِيفِ** و در کردن من جمل من مسد و حال آنکه من اشرف القبايل و ست العشار هستم و در کردن من جمل من نیست بلکه مقدم ملواری است . خواهرش گفت و لاش کن این مرد بیدار است دیوانه است مهمل است مگر نشنیدی که میگوید **شَجَرَةُ الرَّقْمِ تَنْبَتُ فِي جَهَنَّمَ** آیا هیچ فکر است که در حق در آتش بزرگ شود .

۱۲ ماه دسمبر ۱۹۱۹

کسی نتوانست که بحضرت جبار الله استهزاء کند مگر سبها مبارک را دید از عظمتشان توبه میکرد حتی شعری

4

پرستان گفتند ما میگوئیم که پیغمبر است ولی معجزاتش مانند آقا ظاهر در سابق خلق به جمیع انبیاء استهزاء نمیدادند فرعون به حضرت موسی گفت تو تفنفس کردی از مجازات فرار نمودی و الا آن ادعا میکنی که پیغمبری هستی ارض مقدس محل ولاه ثانی است محل راحت قلب و فرج روح است

ملوک و انبیا جمیع اسباب زندگانی مادی را دارند ولی در غم و غم هستند در مدت دو سال اسیر طوطایان و امپراطور نمسا و امپراطور روس با همalkشان هلاک شدند . بدایا متنوع است ولی سرور حاصل نمیشود الا براحت قلب و راحت روح . راحت قلب و راحت روح حاصل نمیشود مگر در داخل شدن در ملکوت و خدای ملکوت در این مقدمه ظاهر میشود

النجاة في الصدق

دسمبر ۱۹۱۹ . در باغچه در خانه مشرف بودیم پولیس از طرف اداره قزنبه حیف آمد و این عبدل به قزنبه برد زیرا از راه بیرون به حیف آمده بودیم و در بیرون و با بود گفتند که باید پنج روز در خانه بمانیم ولی حکیم قزنبه هان ساعت بنده را رخصت کرد به حضور مبارک رفتیم فرمودند چه بود عرض کردم که با اداره قزنبه آنچه سؤال کردند صدق جواب دادم فرمودند آفرین که صدق گفتی النجاة في الصدق .

حکایت جاسوس صادق

عیسی سردار این جاسوسی را به طرف عسکر طاهر سردار مأمور فرستاد و وقتیکه آنجا رسید طاهر او را پرسید سؤال کرد تو که هستی گفت من جاسوس هستم از طرف سردار عیسو آمدم تا قشونهای شما را ببینم و برگردم با خبر دهم طاهر از این جواب بیعت شد و او را به چادر خود برد و رعایت کرد طاهر دید این مختصات در چهاروا را یکشد که اگر جاسوس است از شش خلاص میشد و اگر جاسوس نباشد کشتن یک نفر چندان اهمیت ندارد ولی خبر باوشام داد و محل خوابش معین کرد و هر دو رفتند خوابیدند قدری از شب گذشت طاهر دید که آن جاسوس روی دوشک نشسته بود پرسید چه کار میکنی گفت منتظرم که خوابی تا بخریم و جیج کنیم [بقیه دارد] در اواخر آماره

3

هکزه دکان خود را نمینند و از تجارت صرف نظر کنند .

اوی رکنکر بعد از آنکه در فرانسه در ایام جنگ ۲۶

طیاره القای پایش آورده و بایشانهای آتیار با مرکب جمعیت

کرد فوراً بکار و کسب پرداخت نیرامیدانت که مرهم تجارت

و تجارتی که در فرانسه اظهار کرده بود در امریکا فروخته شد

شد و فقط با اسم و نشان نمیشوندان بخرد لهذا بکار

چسپید و گفت انسان نمیتواند بی حرکت بپستد .

ان العنق من يقول هانذا به ليس العنق يقول كان ابي

ولی اصل حرکت روحانیات که بجهت ایداعات سبب

اشغال و اغذایات سبب ثبوت و ایمان است سبب هدایت نور

مافله و عمل بموجب تعالیم آلهوات

رئیس تازه مستر هارینگ

در ۴ ماه مارچ سنه ۱۹۲۱ مدت ریاست مستر ویلسن

بانتی رسید و عوض مستر هارینگ رئیس ایالات

متحدہ امریکا شد امید داریم که این رئیس محترم موفق شود

بآنچه که رئیس باین موفق نشد و آن تأسیس صلح عمومی

و آسایش دول و ملل عالم است

و فیکه حضرت عبد البهاء در امریکا تشریف داشتند

در سال ۱۹۱۳ ایام انتخاب بوده مستر باین سکرتر

سابق دولت امریکا از حضور مبارک دعائی از برای مستر

ویلسن خواهش نمود و استدعایش قبول شد و دعائی

در حق مستر ویلسن مرقوم فرمودند بعد ملت و دولت امریکا

مستر ویلسن را انتخاب کردند بعضی از دوستان خواستند

که هیکل مبارک با مستر ویلسن ملاقات فرمایند ولی قبول

نفرمودند بعد فرمودند که مستر ویلسن الآن سر بایست

رسیده میل دارم که مستر تیدور روزولت را ملاقات

کنم زیرا نظرش بر ریاست بود و الآن محروم شد و خیلی

محزون است بلکه دلش تا آخر عمرش شکسته خواهد ماند

خوش میاید که با کسی که دلخون و غمگین هست ملاقات نمایم

« شوق و زخوی جمال قدیم : حکایت کنده خوی عبد البهاء »

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و تبلیغ و زبان عرب و غیره . امید و پیداست که جمیع
تأییدات قبیله مؤید کردند و باین مقاصد عالیه موفق و نال شت

همدان

و همچنین بآیین همدان بواسطه قوه ایمان و محبت محفل

به خدمات لایق موفقت شدند علی الحضره بفریاد این المبلغ

رسیدند اسباب ضروری معیار نمودند و راهها را برای بلین

باز کردند که چند نفر از نفوس طیبه منقطع به تبلیغ پرداختند

حرکت تبلیغ در ایران

خیر قیام منادین یشاق بر نشردین ربالاتاق همیشه بب

سرور ارواح و تلوپ اهل دفا بوده و هست . شت

حضرت شیخ ناظم در اصفهان و حضرت میرزا میرزا زاده در

کاشان و حضرت آقا میرزا یوسفخان در کرمانشاهان و جناب آقا

آقا بدالله قی و آقا میرزا حسن نوش آباد در خراسان و جناب

آقا محمد حسین یزدی در عراق و همدان و حضرت آقا میرزا محمدخان تبریزی

در شیراز و آقاده و اصفهان قی و طهران و قزوین و حضرت آقا سید

سمانی در طهران و مرآت و جناب آقا شیخ ابوالقاسم و طاق در حدود

مازندران و حضرت آقا میرزا عبدالله مطلق و در خراسان و طهران و

و حضرت قاضی شیرازی در همدان جمیع این نفرینها که در هر جا که

بودند و رفتند و هستند سبب هدایت غافلان شدند و سرور

یاران گشتند .

حرکت سبب جیانش است و سکون سبب

در دنیا نفوسیکه بر خدایان و اقدارات گزشتته خویش زیاد فکر میکنند

بسیارند و نفوسیکه بر خدایان و اقدارات باید اجرائمانند کم هستند

بلی کا همیشه که شخصی آید و چنان موفق و مؤید و خوشحالی

میشود که اسمش تا ابد لا بدایت بقیه میماند ولی از این قبل نفوس

کم یاب هستند پس خوشبختی سعادت هر نفسیکه همیشه در

فکر خدایان تازه مشغول است . و خوشی که فقط یک بار

میوه میدهد یا چمنی که در مدت عمر یک دفعه سبز میشود

مرغوب و مقبول نیست . تا جرم اقل اگر روزی خراب شود

۲

نابیندگان، محترمین خطابه های همه در حضور یار و یار
به نهایت خلوص و روحانیت و فصاحت و بلاغت بزبانهای
متعدد الفا فرمودند بمجلسه در روز اول کنوئشن
جناب پرنسور شیرازی خطابه ای در خصوص احتیاج خلق
مربی الهی حقیقی القانود و جناب وکیل در خصوص دین
عمومی: جناب جمشید خدا داد در خصوص تحقیقاتین
و عود حضرت زنده شد و جناب آقا سید مصطفی در خصوص
"بمنظور تجدید الموعود فی التورات و الانجیل"

در روز دوم کنوئشن جناب پرنسور شیرازی از "ایستاد
بائکته بقایا" شری داد و جناب ایاز "از اسبابی که
عباد را از معبود حقیقی محجوب نموده" صحبت داشت که
تکبر عرفا و خود پسندی اس اساس حجاب نامر است.
جناب وکیل شری داد در خصوص "فراموش کردن اساس
ادیان الهی و تمسک بتقالید" که این فراموشی مشعب از
علمای ادیان شده. جناب آقا میرزا حشمت الله در خصوص
"مسافات مابین حقوق رجال و نسأ و خطابه ای القانود
و امه الله مس استواران ایراکانی که در طهران مقیم است
و تازمه از اساحت اقدس مراجعت نموده بود و در کنوئشن
حاضر بود آن هم در همین مسأله مساوات نطقی و نسوری
داده است. جناب آقا میرزا محمد نطقی داد و در خصوص
"اثبات حقیقت ظهور حضرت بقیه الله بدلائل و برهین
باهره قرآن".

در روز سوم کنوئشن جناب آقا میرزا محمود بزبان اردی خطاب برآش
در خصوص "صلح عمومی" بوده که حضرت بقیه الله
بیشتر از پنجاه سال پیش تأسیس فرمود. جناب وکیل
جلیل شری از "بقای ارواح" داد و جناب جمشید
خدا داد بزبان فارسی خطابه ای القانود در خصوص
"و عود انبیای الهی و انتظار ام برای ظهور اعظم حضرت
بقیه الله". جناب پرنسور گدس در خصوص شش
شترش و ساعت اقدس حضرت عبدالقادر ذکر نمود و از
خلق و خوی هیکل باریک زبان کشتود. جناب

2

پرنسور پرتامینغ خطابه ای مفصلی در خصوص "حل
مسأله اقتصادی" القانود و از اسات مبارکه دیگر
مثل "وحدت لسان" بیان کرد.

این کنوئشن مدت سه روز طول کشید بعد از آن
آیات و تضرع و مناجات بانتهی رسید.

نجم باختر: خبر این کنوئشن اول هندوستان
سبب سرور و جمع یاران این سامان گشته شهید
نیت که سایر بهائیان عالم با ما متحد میشوند و بکمال افتخار
بایک دل و یک زبان دوستان پرعت هندوستان و برادر
از صمیم قوا و تعیت و تبریک میفرستند که الحمد لله
آن یاران حقیق حضرت عبدالقادر با وجود تکی و سختی و بلا
که عالم و عالمان را احاطه نموده به عقد چنین کنوئشن عظیم
عظیم موفق شدند با هم امیدواریم که من قریب کنوئشن
بقایا و در جمیع ممالک دنیا منعقد شوند تا اتحاد و یکانگی
میان بشر محکمتر شود و قعالیم این ظهور اعظم بیشتر منشتر
گردد و نتایج عظیمه حصول یابد و جمیع آفات منور شود
و لیس ذلك علی الله بعزیز

اخبار ایران کاشان

اوضاع ترقی امر بقایا در کاشان بقایان محبر بهائیان
و همت محفل مقدس آن شهر این اوقات و اوان در نهایت خوشی
و اتفاق بوده و امر تبلیغ نهایت پیشرفت را داشته و لعبای الهی رفیق
مجدبان عظیمه و تأسیسات جدید گشته اند.

اولاً: تأسیس مدرسه بنات است چون تعلیم و تربیت بنات در این
انجهان امری است این اوقات احای کاشان در موقع تشرف حضرت
آقا میرزا حسین نبیل زاده موفق بآن گشته امیدواریم که این
شجره مبارکه عاقبت نشو و نما کند و با تأمل طبع علم و معرفت آباد
کرده. ثانیاً: محفل خدمت به سعادت محفل مقدس
روحان و ابناء رهس معارف قرائت خانم عمومی را کردند ثالثاً
تأسیس محفل اتفاق جوانان بهائیان است. محفل تدویر اساطیر

نجم سیرباختر

قیمت اشتراك سالیانه ۳ دالراست بتوسط محفل مقدس روحانی طهران یا یکسریا اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت و بیانات مادی و معنوی نوع بشر و یکانه وسیله انتظام و طریقان عالم است سخن میراند و مقالات شنیده که موافق این مقصد است قبول خواهد شد

شماره دوم ۹ ماه آپریل سنه ۱۹۲۱ هـ مطابق ۱ ماه جلال سنه ۷۷ بهائی

شرق مطلع انوار است و مهبط وحی پروردگار

شیکافو حضرت اکسرخوس یوحنا داود

هو الله

ای شخص جلیل نامه شمارید شرق مطلع انوار است
و مهبط وحی پروردگار همواره شمس حقیقت از افق
شرق طلوع نموده هر چند در بدایت در انتظار فریبان
اهمیتی نداشت بعد واضح و آشکار شد که تعالیم
آسمانی عموم آفاق را زنده مینماید لهذا امیدوارم
که دوباره حقیقت تعالیم ادیان مقدسه که تعلیم واحد
باز آفاق را روشن نماید و وحدت عالم انسانی اعلان گردد
و این ابرهای تاریک جنک و قتال و تعصبات تقلیدیه ثلاثی
شود و نور حقیقت شرق و غرب را روشن نماید
و علیک التحیة و التَّوَّابُ . هیفاه کانون اول ۱۹۲۰ عبدالقادر عباس

کوشن اول بحایان هندوستان

در ۲۷ ماه دسمبر سنه ۱۹۲۰ جمعی غیری از بهائیان
هندوستان در برما در بند بزرگ بمبئی در عاری که
همیشه مجلس بهائی میشود جمع شدند جناب پروفیسور
شیرانی کوشن را با تداوت مراجعات باز کرد و جناب آقای
میرزا محمود از قبل محفل بهائی بمبئی به جمیع دوستان و فائزگان

تحت حمایت میخانه خوش آمدن و پذیرائی به نهایت محبت ادا نمود
و بعد از مباحثات و مذاکرات در خصوص شرفیافتن مهمه نافعه
و اقدامات شریفه خیریه جمیع حاضرین متحداً و متفقاً
بر اجرا مسائل آتی تصدیق کردند :-

اولاً. عریضه‌ای بامضای جمیع بهائیان هندوستان و برما
به حضور انور حضرت عبدالقادر ارسال کنند
و بجا نمایند که طلعت عالم به هندوستان تشریف فرماید
ثانیاً. انتخاب هیئت تفهیمیه از برای جمع کردن اعانات لازمه
که در هندوستان مشرق الاذکار بمانند
ثالثاً. تأسیس مدرسه‌ای از برای تربیت و تعلیم نوجوانان

بهائیان در شهر بمبئی
رابعاً. ارسال مبلغین برای نشر دین بین در اطراف هندوستان
خامساً. شروع نوشتن و چاپ جریده بهائی بزبان فارسی
سادساً. تأسیس کتابخانه و قرائتخانه بهائی در بمبئی
سابعاً. تأسیس شرکت از برای چاپ و ترجمه نوشته‌جات

بهائی بزبان هندی

ثانیاً. انتخاب نمودن چهار کشته دیگر از برای اجرا کردن
قرارهای کوشن

وقایع کوشن

وقایع کوشن در حیدریه بیس هندوستان و در قسمت
انگلیسی این شماره غم باختر منصوب با عکسهای که گرفته شد
در کوشن درج شده لهذا اینجا مختصراً ذکر میشود

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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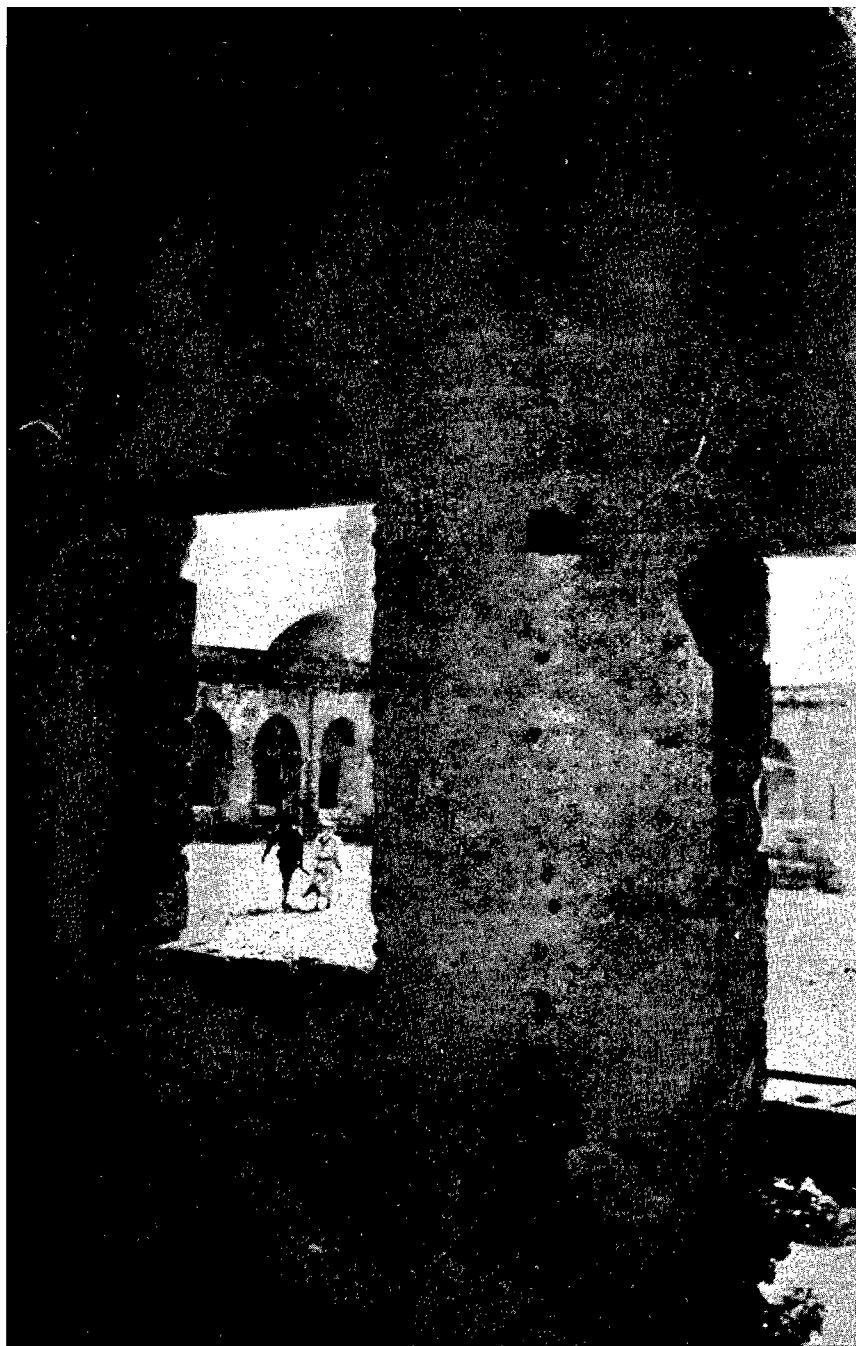
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THE ROOM WHERE BAHÁ'O'LLAH WAS PLACED THE NIGHT OF HIS
ARRIVAL IN ACCA

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 12

Jamal 1, 77 (April 28, 1921)

No. 3

The Latter Days of Baha'o'llah

BY GEORGE LATIMER

"Blessed is the one who has visited Acca, and blessed is the one who has visited the Visitor of Acca."—From the *Traditions of Mohammed*.

LATE one September afternoon in the year 1868 the entire population of the little city of Acca, on the coast of Palestine, gathered on the shore to witness the arrival of several small sail boats containing some seventy or more prisoners of the Turkish government. Little did they realize, as these victims of Mohammedan oppression were led through their jeering midst to the prison barracks, that this event would be far-reaching and world-affecting in its results—so momentous in its consequences that the former historic events which marked Acca, the battle-ground of the Crusades, would well-nigh disappear in comparison. Acca, once the seat of war and bloodshed, the goal of conquest of such mighty warriors as Richard Cœur de Lion, Philippe Auguste, Napoleon, Sir Sydney Smith and Ibrahim Pasha, was suddenly transformed to become the home of the Prince of Peace.

In more recent years, with its fortifications in ruins, Acca had become the depository for thieves, cutthroats, suspects and the religious and political prisoners of the Ottoman government, because of its well-known foul and insanitary conditions and death-dealing diseases. But with the arrival of this little band of exiles, who preferred anything rather than separation from their leader, BAHA'O'LLAH, this ancient and ruined town became the center of world destiny, a Mecca to the Orient and Occident alike, mirroring forth such splen-

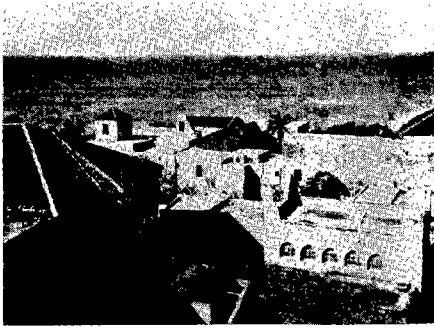
dor and light as to make it appear as the "New Jerusalem."

The Star of Bethlehem shines from age to age over the haven longed for by the tried and persecuted pilgrim in his search for the pathway to the Kingdom of God. The inspiration of the weary traveler is the faith and certainty that this star shines for all mankind. The city over which it appears changes from cycle to cycle, but the light it reflects is always the same. The city in its splendor becomes a veritable paradise and refuge for the searcher.

The same intense longing that impelled the three Wise Men two thousand years ago, later manifesting itself again in the pilgrimage to the Kaaba, has once more returned to possess the heart of the sincere seeker, drawing him to Acca, the prison home of BAHA'O'LLAH, the Glory of God.

How strange the working of fate! The effort of man is ever exerted to prevent the shining of the star and the spreading of the Light of God by His chosen ones; yet these same efforts become the means of the fulfillment of prophecy and the establishment of the Cause of God in the world. Thus, as the crucifixion of Christ became his everlasting sovereignty, the defeat of Mohammed his undying renown, likewise the exile and incarceration of BAHA'O'LLAH have become his majestic splendor and eternal glory.

As the color of the leaves announce

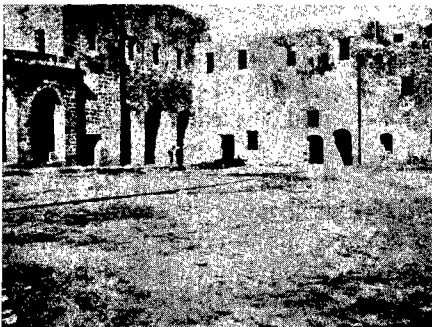


The City of Acca

the change of seasons, so the color of man's thoughts mark the progress of his soul. The divine palette with its variegated hues is ever found in the city of the star, and the star always shines over the Holy Land, the home of the prophets. The soul of the pilgrim is the canvas prepared for the handiwork of the Creator.

It is difficult to describe the effect produced by the matchless blending of colors in the masterpiece of the artist; it is even more difficult to portray the emotions and sensations of the heart of the pilgrim when he visits the sacred abode of the Manifestation of God. As the pilgrim enters Acca he feels his soul transcending the earthly ties to the realm of spiritual susceptibilities. The framework of the picture, such as the life and customs of centuries gone by, vanishes and the design itself commences to unfold.

Passing over a moat, the traveler suddenly finds himself in the courtyard of



The Prison Barracks

the prison barracks. His pulse quickens, his whole being attunes itself to higher vibrations. The first glance discloses the horse stalls where the little band of exiles were crowded together. Then the small room, now in ruins, where BAHÁ'O'LLAH was cast that first night of his arrival, is seen. The detail of the picture becomes clearer as he mounts a steep and narrow stairway to the room of stone flags without bed and chair, where BAHÁ'O'LLAH was confined for two years. What lofty thoughts must have surged here! Glancing across the inner court, a barred window is no-



Baha'o'llah's prison room where he was confined for two years

ticed. Here BAHÁ'O'LLAH was wont to stand that the foot-sore and weary pilgrims from distant Persia might catch a fleeting glimpse of him from the plain of Acca, now called "the worshipping place of God." The masterpiece has expanded but the work is not yet finished.

The pilgrim leaves the city and travels over the desert plain to the Rizwan Garden. Here BAHÁ'O'LLAH spent the latter years of his life perfecting the design of the Creator. Again the wanderer sees prophecy literally fulfilled, for "the desert has rejoiced and blossomed as the rose." The Rizwan, rich in foliage and myriad blossoms, breathes

forth the glad-tidings of a New Day. The picture now assumes color and feeling, yet the final expression, the finishing touches which added the soul-stirring qualities are yet to come.

After a short journey, the pilgrim enters the Bahjee Palace, the last residing place of BAHÁ'O'LLAH on earth, and continues on to the sacred shrine. All thought of time and place vanishes as the seeker reaches the Place of Visitation, and enters into communion with his Lord. The masterpiece in all its matchless beauty is imprinted with glowing radiance on the canvas of his soul. The Holy Grail has been attained, the design completed; a heavenly vista is revealed. New emotions and new aspirations are created, great love expands the heart, knowledge and certainty take the place of doubt and fear, the great longing has been satisfied, the search rewarded and the pilgrimage ended—the transformation is complete.

The pilgrim departs with the intense desire of finding other souls upon which

latter days of BAHÁ'O'LLAH'S life as unique and peerless in the annals of history. It is the lot of every prisoner to be meek and oppressed, yet BAHÁ'O'LLAH, under the yoke of two powerful and despotic rulers, shows forth the utmost majesty, while yet their prisoner,



The Plain of Acca

proving that the only prison is the prison of the self. Such was his majesty that for five years the Governor of Acca, his jailor and keeper, begged for admittance to His Holy Presence without avail. But Abdul-Baha tells the story to the pilgrim:

"For nine years, the first two of which were passed in strict confinement in those barracks, the Blessed Beauty (BAHÁ'O'LLAH) did not leave the gates of the building and for quite a long time he did not leave his room. Seventy of his followers, men and women, healthy and sick, old and young, were confined in those barracks, at the gate of which stood ten or twelve gendarmes, while two of them accompanied one of the friends who left the gates every morning in order to provide the daily means of subsistence (for the friends).

"It was toward the end of this period of nine years that His Holiness BAHÁ'O'LLAH made the following remark: 'I have not gazed at verdure for a long (period of) time.' This remark reaching my ears indirectly, I started immediately outside the city gates, notwithstanding the repeated prohibitive declarations that had been made in successive firmans (orders) with respect to



The barred window where the pilgrims caught a glimpse of Baha'o'llah when denied entrance to the prison

this masterpiece can be reproduced; the imprint of the Spirit is eternal.

* * * *

Amid such surroundings it is wonderful to hear Abdul-Baha relate some of the graphic events which marked the

our trespassing the limits of the city walls.

"The next day with some friends and officials, I went out again, unmolested and unopposed, although the guards and sentinels stood on both sides of the city gates. The third day I arranged a sumptuous banquet, stretched a royal



The Rizwan Garden

table under the pine trees of Bahjee, and gathered around it the notables and officials of the town. I then arranged a sort of landau [this was the first carriage to be seen in Acca] and prepared the house Mazraeh, which lies a couple of miles north of Bahjee. This house was nearly in ruins, but I arranged with its proprietor, who was one of our deadly enemies, to expend its rent for its restoration. Gardens, a courtyard, a grove of fruitful trees were soon arranged and the whole site looked as if it were a Paradise of Eden.

"Then I solicited the Blessed Beauty to move to that place for I knew every barrier would break down, every resistance would be destroyed, every obstacle removed as soon as his divine will passed a certain decision. The sure and determined answer that I received to my repeated appeals was this: 'I am a prisoner; I am confined.' At last I arranged for a certain mufty, a clever, humorous and kind-hearted per-

son, who was greatly favored by BAHHA'O'LLAH, to intercede, to fall on his knees, to grasp his blessed hand, to take hold firmly of the hem of his garment and not to leave until he would secure the blessed consent. He did this and his earnest solicitations made him at last successful. He then gave to me joyfully the news of His Holiness' consent. In spite of the strict firman of Abdul Aziz, which prohibited my meeting and association with the Blessed Perfection, and our residence was in the same house, I drove with him in that closed carriage with no one to approach or raise a word of objection, until we reached the palace of Mazraeh.

"Two years elapsed in a charming, lovely and highly contrasting environment until it was decided to move to Bahjee. This palace was thickly occupied, the upper story reserved for the proprietor's household and the lower rooms crowded with the inhabitants of Acca who streamed out to pass the warm season beyond the hot, oppressive and nauseating atmosphere of the city. It was indeed providential that a disease, highly contagious, broke out in the midst of these people and soon the palace was evacuated, the proprietor himself flee-

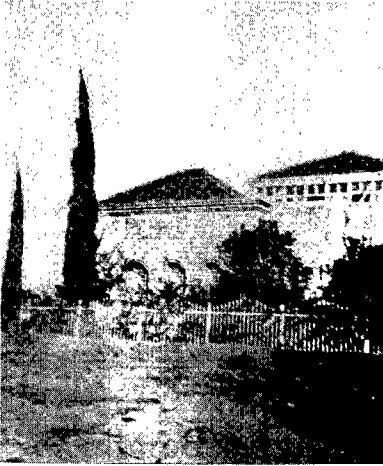


Under the mulberry trees. The seat at the right is where Baha'o'llah sat and wrote Tablets

ing in distress and ready to offer the house free of charge to any applicant. When we moved to the palace after having fixed an exceptionally low rent, the doors of majesty and of ideal, eternal

sovereignty were flung wide open to our face.

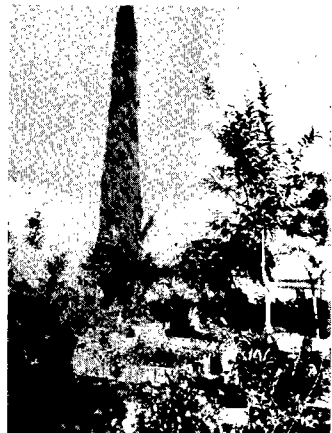
"Outwardly a prisoner, once enchained and once under the drawn sword, yet in reality wielding an influence and exerting a power over his friends and entourage, whether foes or



The Bahjee and Tomb of Baha'o'llah

"Other and numerous instances go to show that it was not confinement but sovereignty which was exhibited by the Blessed Beauty's conduct and activities. The conduct of friends, the humbleness and sense of reverence and awe which they manifested, the officials and notables, the bustle that reigned outside and around the place of BAHÁ'O'LLAH's residence, the influx of pilgrims and outsiders, the spirit of devotion and service that was manifest everywhere; the majestic and royal countenance of the Blessed Perfection, the effectiveness of his words, the power of his command, the extent of his retinue, the number of his zealous devotees—all these assured beyond the shadow of a doubt, a certain Mohammedan orderly of a Bahai pilgrim who had come from Persia to meet BAHÁ'O'LLAH. He thought, assuredly this person wields a prestige parallel to if not surpassing that of Nassered-din Shah. He was at least convinced that this mighty personage was not a king but a prisoner in exile.

"This is why it has at repeated in-



Garden in front of the Tomb of Baha'o'llah

followers, that kings might envy and emperors sigh for in vain! Governors and mayors, generals and local officials would repeatedly request the favor of attaining the court of His Presence, but this favor would not be granted. At last the governor-general of the city implored this favor on the ground of his being ordered from higher authorities to meet, in company with a certain general, the Blessed Perfection. The request being granted, the general, who was a corpulent, fleshy person, was so humbled and struck by the majestic, awe-inspiring presence of His Holiness that he remained kneeling on the ground very close to the door, although that posture was unbearably difficult for him. It was only after repeated insistence of BAHÁ'O'LLAH that the General complied with the blessed wish and accepted the nargileh [pipe or hubble-bubble] that was offered him, and then he only touched it with his lips, put it aside, crossed his arms, dropped his head and sat in silence close to his companion.

stances been stated by His Holiness BAHÁ'O'LLAH that 'Verily, verily, the most wretched prison has been converted into a Paradise of Eden.' "

(This talk of Abdul-Baha was taken from Shoghi's diary, dated June 13, 1919.)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'U'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Jamal 1, 77 (April 28, 1921)

No. 3

Orientation of the Mashreq'ul-Azkar Building

Letter from the Engineer in Charge

Mr. Alfred Lunt, Sec'y.,
Bahai Temple Unity.

Dear Mr. Lunt: Regarding the orientation of the Temple building, I think the best way for me to express the situation to you is as follows:

Take a globe on which mark Wilmette and Acca. Then with a string connect these two points, and you will find that the great circle which this string will form, will lie at an angle of approximately 45 degrees with the meridian. If an engineer's transit is set up over the center up on the temple site and pointed toward Acca it would point into the earth at a rather sharp angle and the line in which it would project would be a cord of the great circle marked by the string.

If the transit is then revolved in a vertical plane, the line of sight will cut the surface of the earth on this great circle. If the intervening space were all water this circle marks the course that would be taken by a ship in sailing from one point to the other.

If the engineer's transit were set up at the site of the Temple and a right angle turned off from the meridian, the course thus set would cross the equator before getting as far east as Acca and would manifestly be wrong in course. Set further south than this would be still greater in error.

A course set in an effort to follow a parallel of latitude would not in fact point toward Acca, but such a course would require a constant change of direction, because all courses on the surface of the earth are laid out in a plane tangent to the surface and when projected on the curved surface of the earth, follow a great circle and the only great circle which will pass through these two points is the one first described.

I submitted this matter to Mr. McDaniel and Mr. Boyle and they were unable to offer any solution other than the one first described, which is scientifically correct.

The orientation thus laid out fits the local situation very well. The lake shore

at this point bears almost northwest, the approach will thus be nearly at right angles to the lake shore and will cross the property which you now own, instead of cutting across the Teuffel property as would have happened with the former layout.

I have had this new orientation layout on the ground and work will be started on this basis, unless you direct otherwise.

Yours very truly,

H. J. Burt.

Recent Tablets to Bahais in America

ARTHUR S. AGNEW

His honor, Mr. Agnew—Upon him be the Light of God, the Most Luminous!—through his honor, Mr. Albert R. Windust, Chicago.

He Is God!

O thou spiritual person!

As far as thou art able, do thou practice self-sacrifice in the path of His Holiness, BAHÁ'O'LLAH—May my soul be sacrificed for His friends—and this self-sacrifice is the greatest cause of success (prosperity), because today every soul who approaches His Holiness, BAHÁ'O'LLAH, one step, verily doeth he rear up his flag on the zenith of the Kingdom, and like unto a star shineth he from the horizon of Reality.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 15, 1920.)

ALBERT R. WINDUST

To his honor, Mr. Albert R. Windust—Upon him be the Light of God, the Most Luminous!

He Is God!

O thou true friend!

Through the graces of the Sun of Reality do I supplicate that rays of assistance and favor be projected upon thee, and that thou together with his honor, Mr. Agnew, may live in utmost attachment, love, firmness and steadfastness.

But as regards the writer of the Persian section of the STAR OF THE WEST, I have this in mind, Whenever somebody is found, I shall send him. I am

beseeching a new confirmation and especial grace and favor for thee.

Upon thee be the Light of the Most Luminous!

(Signed) ABDUL-BAHA ABBAS,

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 15, 1920.)

GEORGE LATIMER.

To Mr. George Latimer, Portland—Unto him be the Glory of God, the Most Glorious!

He Is God!

O thou who art firm in the Covenant!

Praise be unto God, that thou wert confirmed to visit many of the Assemblies and see the attractive faces of the friends.

His honor Fazel is verily of the utmost sincerity, without any desire save service to the Cause of God. Miss Martha Root is a loved maid-servant of God. My hope is that Miss Martha Root and Mrs. Lucy Wilson will be assisted and confirmed to attain to perfect spirituality and enlightenment. Mr. Agnew is a truthful servant of God and Mr. Wilhelm self-sacrificial. Of course you see how they are, at every assembly, confirmed to deliver eloquent speeches.

Do thou always keep up thy correspondence with the friends in Germany, Japan and Australia. I am praying to God to enable some active teachers to arise and give light unto the horizons of America. The erection of the monument to the memory of his honor Agha Mirza Abul Fazel is very appropriate and advisable.

Convey the utmost love, on my behalf, to Mr. and Mrs. Weed and family. Verily they have done their best, with the utmost sincerity, in the formation of meetings. This service has been accepted in the Kingdom of Abha. . . .

His honor Mr. Remey, that luminous person and heavenly man, is occupied in service in Germany and Holland. He does not rest for a moment and does not breathe but to raise the call to the Kingdom of God.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, September 17, 1920.)

O. O. WOLCOTT

O. O. Wolcott, Spokane, Washington—
Upon him be the Glory of God, the
Most Glorious!

He Is God!

O thou who art confirmed by the grace
of the Kingdom!

Thy long letter has been perused. Thou hast given convincing answers to the questions of the lawyer. The souls who are free from every tie and are baptized with the Holy Spirit, while speaking, are inspired with divine inspirations. This is why it is said that (when) you are speaking you should not think: you should speak what the heart is inspired to.

The teachings are from His Most High, The Father. The Son is the Expounder of the teachings of the Father. Therefore, the teachings of both are one. As to the line of poem which is mentioned in the *Seven Valleys*, it is from His Highness Ali, "Dost thou imagine that thou art an insignificant molecule, while in thee is enwrapped the Great Universe (Macrocosm)?"

He says, "Thou shouldst not look at the smallness of thy body which is cast out of the dust and is simply a handful of earth; nay, rather shouldst thou look at that pure spirit which is inclusive

of all the lofty attributes, and has some affinity to this body." Because that pure spirit is one of the graces of God and is inclusive of all the virtues of humanity. This pure spirit is like unto the light which is potential and in the candle and gets enflamed with the fire of the love of God, then streams its light in the stage of visibility.

The Jewish doctors have interpreted the Bible according to their own selfish desires, and not that they have discovered the Truth.

But regarding the word Israel, this is the title of Jacob himself and not that of his children. Then from the word of "Bani Israel" Bani (descendants) was dropped and they sufficed with the word "Israel." In Encyclopaedia there are many such examples. The descendants of Ham, for example, are called "Ham," the descendants of Yafes are called "Yafes." The descendants of the Turks are named "Turks," and those of Yaarub are called "Arab." Examples such as these are many. Afterward the word Israel was used to denote the "people of God" as it is mentioned in the Bible, i. e., the nations of God. Thus it was gradually generalized as to denote all the souls who accepted the religion of God.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 4, 1920).

MIRZA AHMAD SOHRAB

To his honor Mirza Ahmad Sohrab—
Upon him be BAHÁ'O'LLAH!

He Is God!

Thy letter written May 19th, 1920, duly received. Notwithstanding the lack of time I answer the matters referred therein.

His honor Fazel—Upon him be BAHÁ'O'LLAH El-Abha!—whenever he finds an opportunity, if he writes an article for the STAR OF THE WEST, unquest-

ionable it will be good, nay rather effective; likewise whenever you find an opportunity you write also articles. The duty of his honor Fazel, is to travel in all parts of America and raise the call of the Kingdom of Abha in all the meetings, churches and gatherings. If he finds time and an occasional opportunity he may write an article.

A cablegram was forwarded to you that if possible on important occasions and cities you must become the associate and intimate of his honor Fazel; especially at the time of his meeting with the scholars, philosophers and professors, unquestionably you must be present.

His honor Manucher Khan, must

strive by day and night so that he may obtain the utmost proficiency in the English language.

Regarding the Bahai Library and the magazine *Reality*, truly I say they have great expenses. No matter how much Mr. Deuth may show self-sacrifice he cannot meet all the expenses. Therefore the believers of God from amongst the rich, must show magnanimity regarding this matter; so that this library and this magazine may continue forever. It is my hope that a heavenly blessing may be vouchsafed.

In Green Acre, unquestionably, you must be the associate of his honor Fazel.

(Signed) ABDUL-BAHA ABBAS.

Tablets from Abdul-Baha to Bahais in Japan

MR. TORII

To one who longs to enter the Kingdom of God, Mr. Torii—May his soul be enraptured!—Care of Miss Agnes Alexander, Tokyo, Japan.

He Is God!

O thou who hast turned thy attention to the Kingdom of God!

Thy letter arrived and imparted joy. Thou hast been longing to spread the light (the teachings) in those regions. My wish is also that the musk of the love of God should be diffused in that land, and that Miss Alexander and Mrs. Finch may conjointly strive so that the rays of the Sun of Reality may be projected all over that country.

Whenever the means of travel are secured, thou art permitted to come. I am supplicating God to strengthen thee and make thee grow like unto a lily in the Garden of the Kingdom.

O faithful friend! The inhabitants of that region are bright and noble-minded. Through the great distance however, the musky breeze has not yet reached their nostrils. They know not of the rise of the Sun of Reality upon

the horizon of Persia. If you who are there be self-sacrificing and become enkindled with the love of God, and like unto stars shine from the horizon of Truth, that country will before long be turned into a paradise of comfort; Japan will become illumined, and like unto a meadow and a rose-garden will invigorate the hearts of every assembly. Do ye strive as hard as possible in order to be attracted to the beauty of the Beloved of the world, and through the fire of his love inflame that country.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 11, 1920.)

TOMONAGA NOTO

To his honor Tomonaga Noto, care of his honor Mr. Torii—Upon him be Baha-el-Abha! Upon ye be Baha-el-Abha!

He Is God!

O thou wooer of Reality!

Thy letter was received. Praise be to God, the sight of thy mind has been

opened and thou hast acquired the power of spiritual healing. Thou hast sought and found the Truth and hast been aware of heavenly mysteries.

The teachings of His Holiness BAHÁ' O'LLAH like unto the rays of the sun illumine the East as well as the West, vivify the dead and unite the various religions. They prove the oneness of God, for they gather all communities of the world under the pavilion of the oneness of the world of mankind.

Consider how stirred the world is and in what a commotion are the people of the world. Heavenly power is needed to do away with this stir and agitation. Otherwise this great cause will not be realized through human power. Human power, no matter how strong it may be, illumines like unto an ignited lamp a limited space and trains a small number of souls. It is the sun which illumines all regions, and it is the heavenly power which gathers around a single spot all the sects and communities. Strive therefore that thou mayest serve this remarkable power and attain unto profitable and far reaching results.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, December 17, 1918.)

AGNES ALEXANDER

To the daughter of the Kingdom, Miss Agnes Alexander, Tokyo, Japan—
Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou who art the daughter of the Kingdom!

Thy letter has been received. Praise be unto God, that in those regions the breezes of the rose-garden of Abha are spreading. It is my hope that those regions may become perfumed, the breezes of favor waft, the lights of

guidance radiate and the graces of the Merciful be unveiled.

Convey on my behalf respectful greetings to Mrs. Finch. I hope that you two shall, in utmost affection and union, start in the service of the Kingdom, become the cause of the illumination of that dark country and that the breezes of the heavenly rose-garden may be spread.

Convey my deepest love and affection to Mr. Torii and Mr. Inouye and Mr. Sai-ki, and also to all other friends. Through the graces of the bounty of Abha I cherish the hope that these souls may become sublime emblems and fruitful trees in this Supreme Paradise, because a productive man is like unto a tree which is fruitful and of large shadow, and so he is the ornament of the garden of Paradise.

This world, though apparently ornamented, yet its ornamentation is like unto the freshness of the flowers on the meadow whose prosperity lasts but for a short time, fading speedily through the heat of the sun and the blowing of the wind. The heavenly trees, however, are always green, fresh, full of blossoms and continually yielding fruits. They remain till eternity in perfect fineness, freshness and vigor.

Extend my great kindness and praise to the maid-servant of God, Fuye Muchizuki, so that she may with a divine power, a heavenly purpose and Godly motive, start her writing and that the breaths of the Holy Spirit may help her pen.

I am supplicating to God to help Mr. Fukuta progress day by day, to guide the Japanese women to tear up the curtains of superstitions, observe the lights of Truth, seek eternal life and long for everlasting bestowal.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 3, 1920.)

و در خصوص عمارت مشرق الاذکار نقطه های مفصل دادند .
اطفال بهائی مانند آنکه آسمانی الخضر را بوجد و طرب آورند
و روح حاضرین را از حسن ترتیب و نظافت و نزاکت و تربیت
و شور این نوع اعلان بی نهایت مستبشر کنند اصوات
تلهیل و تسبیح انصاف و بکبر با نغمات موزیک شیرین
اشراق عظمی داشت و از هر جهت و کنار ندای بهائی
الابری و یا عبد البراء و یا علی الاعلی از این محفل سخانی در
توقی قلوب و فر و میرفت و کنز و جفا و بعد از آن در خصوص
فروق مابین وقایع شدید سابقه و احوال حاضره
بیان کرد و از قوه امر الله که **إِنْ جُنَدْنَا لَهُمُ الْغَالِبُونَ**
شرح داد . باقی وقایع این کوشش بسیار تفصیل
دارد ولی بکمال اختصار عرض شد .

زیات حضرت عبدالیهاء

[بقیه از شماره دوم]

ظاهر سر خود را در بر طاق گذاشت جاسوس برخاست و رفت و بعد
از مدتی برگشت در دستش نقشه مرکزهای عرب بود ظاهر
از او سوال کرد کار شما تمام شد گفت بل شوالین مدر از مسکر
و مهمات دارید ظاهر دید که درست جستجو کرده بود گفت
مردیکه توان این اقرار غیرت می جاسوس جواب داد که خبر آقا
غیرتیم زیرا من در مردم هیچ دروغ نگفتم من مجاهدم و جانم را فدای
کرم کشتن از برای من شرف است . ظاهر از این جواب خوش
شد و ولش کرد و گفت اگر صدق گفتی تو را می کشم ولی صدق
تو را نجات داد .

حکایت سلیمان صادق

سلیمان مردی صادق بود یک وقتی شخصی باو پناه آورد و خواهش
کرد که بختش بدهد زیرا دشمنی داشت عقوبش میدید سلیمان
رنجی بزرگ و دوست داشت گفت بیا تری این زنبیل و داخل شو
آن شخص داخل زنبیل شد و سلیمان هر دورا بالا نهد برداشت
دشمن آن شخص رسید از سلیمان سوال نمود آیا چنین شخصی را
دیدی سلیمان گفت بل و در زنبیل با کسی سرم دشمن گفت

مردیکه تو را بخدا حلال وقت شو نمی نیست سلیمان گفت حقیقت
همان که بتو گفتم دشمن آن شخص یار نکرد و در رفت .
بعد سلیمان بآن شخصیکه در زنبیل بود گفت بیا پایین دشمن
نرسفت آن شخص گفت ای سلیمان بگو خدا قسم از ترسم نزدیک
مردم رسیدم بطور باور میکنی بل در زنبیل با کسی سرم
سلیمان گفت چون **أَلْتَمَأَنَّ فِي الصَّدَقِ** و اگر غیر واقع باو گفتن بودم
باز بفرم نمی کرد و شاید من و تو را هر دو میکشت

حضرت بحاء الله و مجتهدی در بغداد

علمای ایران قدس سره علیهم السلام الذلله و الشککه . مجتهدی
در بغداد بود حضور جمال مبارک رفت و بنهایت افتخار
گفت **أَخَا تَمَّ الْمُجْتَهِدِينَ** جمال مبارک فرمودند انشاء الله
انشاء الله انشاء الله .

حضرت بحاء الله و سرخفولیت

پیشتر به حق اینها میروان بک بسیار محبوب بودند و انجم برادران ایشان
در هر چیز امتیاز داشتند مادر ایشان وقتی بوالدین گفت که نصف اعلی
حکام مبارک خیلی کوتاه تر از نصف اعلی است پدر در جواب گفت این دلیل است
بر بزرگی مغفرت و بزرگداشت و آن ایام حکومت بر اظلام و تحصیل در سه بار
پیشتر میروان بک رفت آنچه توانست بود گرفت جمال مبارک عرض داشت سال بود
بسیار بخون شدند و اصرار بر پدرشان کردند که باید شخص شاه را ببینند
بعد از این میروان بک و شاه ملاقات کردند و از ظلم تحصیل شرح دادند شاه و وزیر
از عظمت بحاء الله بحیرت افتادند و محضر این که جمال مبارک بزرگداشت آنکه امری را
طریق تحصیل از شاه گرفته و در مباحثه سوار اسب ده روز را بدو روز
کم کردند تحصیل را بیرون فرمودند و از شرف شرفی خلاص شدند

جمال مبارک در سن شش سالگی دعای عالم خوابید و دیدند که در دیارشان
سیر کردند و ما بهما هجوم نمودند مفسرین این رویا را این قسم تعبیر کردند که جمال
مبارک به همه انجم عالم خواهد شد و خیلی اخلاق متابعش خواهند نمود و بسیار از
دشمنان را بر او هجوم خواهند کرد و از ایشان باو خواهند رسید . وزیر را تعبیر کردند
چطور جمال مبارک منصب ضلالت را قبول نمودند و در عظم سزا خواهند یافت و با هوشت
گفت چو که عظمی از عظمی و از لذات از لذت میکند [بقیه در امر]
و ذکر الاحیاء و حیاء

کنونشن دهم

در ۴ ماه آپریل سنه ۱۹۱۸ در شیکاگو انعقاد یافت و مبلغ هفتاد و پنج هزار و نهصد و بیست و سه دلار و بیست و یک سنت جمع کردند

کنونشن یازدهم

در ۴ ماه آپریل سنه ۱۹۱۹ در شهر نیویورک انعقاد یافت و مبلغ هشتاد و دو هزار و دو بیست و بیست و سه دلار و چهل و دو سنت جمع کردند

کنونشن دوازدهم

در ۴ ماه آپریل سنه ۱۹۲۰ در نیویورک انعقاد یافت در آخرین کونشن حضرت مبلغ حقیقی آقا میرزا اسدالله فاضل مازندرانی از ایران و از اضر مقدس حاضر بودند و در این کونشن مبلغ سی و چهار هزار دلار و سیصد و نود و هفت دلار و هشتاد و دو سنت جمع شد و همچنین در این کونشن نقشه مشرق الاذکار که موسیو بوجوا کشیده بود انتخاب کردند

کنونشن سیزدهم

در ۴ ماه آپریل سنه ۱۹۲۱ در شیکاگو انعقاد یافت و مبلغ بیست و پنج هزار و هشتصد و چهل و پنج دلار و پانزده سنت جمع کردند. این اعاناتی که در این مقاله ذکر شده فقط از بهائیان آمریکا جمع شده بلکه از جمیع بهائیان عالم رسیده شد از ایران و هندوستان و ترکیه و سوریه و فلسطین و روسیه و آلمان و فرانسه و مصر و انگلستان و کندا و مکزیک و جزایر هوایا و تونس و مال و جنوب افریقا و ایتالیا و برزیل و آرژانتین حتی از جزیره فیلیپین و در بحر محیط هندی که معرفی بخیرة توفیقوس. از همه این ممالک و جزایر اعانات از برای مشرق الاذکار آمریکا رسیده آیا هیچ در تا بجای هست که از جهات شرق و وسط و شمال

و جنوب دنیا با آمریکا پولی فرستادند اینست قوه حضرت بهاء الله اینست عمل حضرت عبدالبهاء که شرق و غرب و شمال و جنوب را متحد و متفق فرمود و بقول حضرت میخ من له اذان للسمع فلیسمع

روزنامه های بهائی

از جمله اخبار سرور اینست که حال بهائیان عالم پنج روزنامه بهائی دارند : در آمریکا : نجم باختر و جریده حقیقت در بمبئی هندوستان : البشارت در آلمان : شمس حقیقت در ژاپن : نجم اختر از خدا خواهیم که همه این روزنامه ها روز بروز ترقی نمایند ولی ترقی هر روزنامه فی منزل است بکثرت عدد مشترکین لهذا بهائیان البته درجه این پنج روزنامه مشترک خواهند شد

اندشای امریهائی در جمیع جهان

در مدت کونشن سیزدهم جمعی غفیری از اهل امریکا عالم حضرت بهاء الله را شنیدند و بسیار از نفس خالصه و محذوب گشتند نمایندگان جمیع محافل بهائیان به نیابت و جید و کوله و وضاحت و بلاغت در خصوص ترقیات این امر مقدس در هر کشور و اقلیم بشارتهای عظیم دادند از جمله حضرت فاضل مازندرانی خطابه های متعدد در خصوص اساسات امریهائی القا نمود و فی الحقیقه یار و یار عارفان از این فاضل شهرور کتاب فضل و فضائل بنیامین جناب آقا میرزا احمد سهراب برای ایشان ترجمه میکنند میسر آید زیرا که از آلمان آمده بود از فتوحات و ترقیات در آلمان و اروپا و جنوب افریقا شج غفور و میسر کسول از ترقی امرالله در کندا صحبت کرد و ستر بوجوا و ستر میلز و مس مورتن در خصوص ترقیات ایشان با احاطه

از هر محلی يك نفر انتخاب کنند خیلی خوب میشود

گنوشن اول

در ۲۲ ماه مارچ سنه ۱۹۰۹ گنوشن اول امریکا در شهر شیکاگو انعقاد یافت ولی عدد نمایندگان نه نفر نبود چهار دفعه نه شد یعنی از سی و شش محفل بهائی سی و شش نفر نمایندگان حاضر شدند و در این گنوشن نه نفر "کمیته تفهیمیه" انتخاب شد و اطراف آن زمین اول خریدند و بزرگی این زمین تقریباً ۹ فدان است

گنوشن دوم

چون ایام عید نوروز در امریکا سرد است و فصل بهارش دیر میرسد لهذا گنوشن دوم در ۲۵ ماه آپریل در سنه ۱۹۱۰ در ایام عید مبارک مضوان در شیکاگو انعقاد یافت و در این گنوشن مبلغ چهارده هزار و هفصد و سی و یک دلار و پنجاه و یک سنت از برای مشرق الاذکار جمع کردند

گنوشن سوم

در اول ماه می سنه ۱۹۱۱ در شیکاگو انعقاد یافت و مبلغ ده هزار و چهارصد و یک دلار و پنجاه و نه سنت جمع کردند

گنوشن چهارم

در ۲۹ ماه آپریل سنه ۱۹۱۲ در شیکاگو انعقاد یافت دیگر از جهت عظمت و روحانیت و نورانیت هرگز بوصف نیاید و از جمیع گنوشنهای سابق و لاحق ممتاز بود زیرا در این گنوشن چهارم خود هیکل مبارک حضرت عبدالهائ شریف داشتند و زمین مشرق الاذکار با اقدام مبارک مشرق گشته و از دست مظهر اعانی از برای زمین مشرق الاذکار رعایت فرمودند و از برکت این امانه قرضی که روی این زمین بود برداشته شد قیمت این زمین سی و دو هزار دلار بود و علاوه بر این

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در مقابل بن زمین يك پارچه زمین دیگر که بشاطی دریاچه متصل است قیمت هفده هزار دلار خریداری شد و تابع زمین بزرگ مشرق الاذکار گشت و در این گنوشن مبلغ هفت هزار و دو و سی و دو دلار و چهل و پنج سنت جمع کردند

گنوشن پنجم

در ۲۸ ماه آپریل سنه ۱۹۱۳ در شهر نیویورک انعقاد یافت و مبلغ چهارده هزار و دو و سی و شش دلار و چهل و دو سنت جمع کردند

گنوشن ششم

در ۲۱ ماه آپریل سنه ۱۹۱۴ در شیکاگو انعقاد یافت این روز فیروز آخر نصف قرن جلال مبارک بود یعنی پنجاه سال پیش حضرت بهاء الله در هجوزی از خلفاستاریان شد و ندا بملکوت الله فرمود و از برکت این روز مبارک قرضی که روی زمین تازه بود بتمامه داده شد و در این گنوشن مبلغ سی و سه هزار و پانصد و سه دلار و هفتاد و دو سنت جمع کردند

گنوشن هفتم

در ۲۴ ماه آپریل سنه ۱۹۱۵ در معرض پاناما پانیفیک بین المللی در شهر سان فرنیسکو کالیفورنیا انعقاد یافت و مبلغ شش هزار و پانصد و نود و دو دلار و شصت و پنج سنت جمع کردند

گنوشن هشتم

در ۲۸ ماه آپریل سنه ۱۹۱۶ در شیکاگو انعقاد یافت و مبلغ هفت هزار و نهصد و هفتاد و پنج دلار و چهل و سه سنت جمع کردند

گنوشن نهم

در ۲۸ ماه آپریل سنه ۱۹۱۷ در شهر بوستن انعقاد یافت و مبلغ پانزده هزار و ششصد و سی و چهار دلار و ده سنت جمع کردند

نجم سیر ناختر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسره با دوازه ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت و قیام مادی و معنوی نوع بشر و یکانه وسیله انتظام و انضام عالم است سخن میراند و معالات نمیدهد که موافق این مقصد است و بخواهد

شماره ستم ۲۸ ماه آپریل سنه ۱۹۲۱ - - - - - موافق اول ماه جلال سنه ۷۷ بهائی

ای کمار از روی تو آمد بهار زین چهار آمد عتائق بی شمار
هر کس از روی دینی از دست هر دل از روی کوشی از فضل دوست

بشایسته گزینی شروع بساختن مشرق الاذکار در امریکا

الحمد لله که در عید مبارک نوروز ۲۱ ماه ماچ ۱۹۲۱
جی از بهائیان در بیلای و یلعت بیرون شهر عظیم شیکاگو
در زمین مشرق الاذکار جمع شدند و در حالت توجه و انجذاب
و تصنع و تلاوت مناجات شروع کردند اساس مشرق الاذکار
شد . چشم همه روشن قلبه گلشن ای جای تو خالی
جای همه خالی .

گرچه اهل غرض و فساد و بعضی از کشتیشان تعقیبین
کوشش زیاد نمودند که حکومت اجازه برای ساختن این
بنای مقدس ندهد ولی حکومت عاده امریکا ب نهایت میل
و رضایت اجازه داد و حال مهندس و معمار و فعله بساختن
مشرق الاذکار مشغول هستند و هر چند از برای تمام کردن
این بنا عظیم مدت مدیده لازم است ولی امید چنانست
که بهمت یاران مشرق و غرب بزودی بدرجه تکمیل برسد
و این مقاله شرحی مختصری از تاریخ مشرق الاذکار و بدایت
کنونش در امریکا ذکر میشود .

طلب اذن مبارک

وقتیکه خبر ساختن مشرق الاذکار در عشق آباد بایرکا

رسید بیت روحانی شیکاگو به حرکت و شرق آمد و فوراً
عریضه ای بحضور اقدس حضرت عبداله قریب و طلب
اذن مبارک نمود که در امریکا هم مشرق الاذکار تأسیس
شود بعد که اذن مبارک از اساحت اقدس رسید اعضای
بیت روحانی و عورت نامه ای به جمیع محافل بهائیان امریکا ارسال
نمودند که هر کس میل داشته باشد و بتواند باید حاضر شود
تا در مسائل ترقی امریقای و ساختن مشرق الاذکار مذاکره و مشورت
نمایند

محفل اول عمومی بهائیان

این سبب شد که در ۲۶ ماه نومبر سنه ۱۹۰۷
محفل عمومی بهائیان امریکا در شهر شیکاگو منعقد گشت
و نه نفر از نمایندگان محافل بهائیان حاضر بودند و در
این محفل پنج هزار و ششصد و شصت و شش دلار
و چهار و چهارست از برای مشرق الاذکار جمع شد بعد
بقیمت دو هزار دلار زمینی کوچکی خریداری شد این
زمین در جهت شمالی شیکاگو در بیلای و یلعت و روی
مشیکان واقع است دیگر از این نقطه بهتر و با صفات
منشود و للقیقه مثل اینکه حضرت پروردگار از برای مشرق
اذکار این زمین را خلق فرمود . در ۱۹ ماه جبه ۱۹۰۸
روح مبارک از حضرت عبداله قریب بایرکا رسید و در این
لوح فرمودند که اگر جمیع محافل امریکا هر سال از نمودنشان
نمایندگان انتخاب کنند و از برای تشکیل نمودن محفل عمومی

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

Vol. 12

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FEAST OF EL-RIZWAN INAUGURATING THIRTEENTH MASHREQ'UL-AZKAR CONVENTION AND BAHAI CONGRESS

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 12

Azamat 1, 77 (May 17, 1921)

No. 4

The Temple of Universal Religion—The Fundamental Oneness of All Existing Faiths

Address of JENABE FAZEL, delivered at the Bahai Congress, at Auditorium Hotel, Chicago, Sunday afternoon, April 24, 1921. Mirza Ahmad Sohrab, interpreter. Stenographically reported by Frederick H. Gurtler.

IT IS indeed our supreme pleasure and happiness to have the privilege this afternoon to speak before this glowing audience of men and women. Praise be to God, that we are today living in an age, in a cycle, in which the mysteries of God, the secrets of nature, are exposed and revealed so that man may study these laws and gain wisdom. Such mysteries and secrets which have been known to man from time immemorial, these divine, intellectual, spiritual, artistic secrets of the world of God are all exposed by God so that we may gain benefit and attain to perfection.

When, seventy years ago, BAHA'O'LLAH, in Persia, laid the foundation of the oneness of religion and declared the possibility, nay, the realization of a universal religion, people who were doctrinaires scoffed at such an idea and thought it was impossible, but today through the diffusion of the light of knowledge and education every forward-looking man and woman has come to the conclusion that the greatest need of the world of humanity is universal religion, and no other.

In those past ages when people lived in the obscurity of ignorance and narrow-mindedness, not becoming acquainted with the contents of each other's sacred book, not realizing that their prophets have all come to teach them

the law of love and unity, they looked upon one another with the eyes of a stranger, they anathematized one another, they thought that they were the peculiar, the sacred, the divine race while the rest of mankind were barbarians, savages, and deprived of the mercy of God.

His Holiness, BAHA'O'LLAH, even long before he declared his spiritual mission to mankind in 1863, in all his writings, in all his utterances, likened the religions of the world to so many pure mirrors reflecting the rays of the Sun of Reality. He proved beyond a shadow of doubt through his divine power and spiritual words, creative and inspiring, that all the seven religions of the world were originally like unto pure, crystalline, limpid rivers which were flowing from the heart of God, from the heart of His manifestations through the deserts of human concepts, but as they flowed on and on they gathered the mud, the refuse, they were discolored by human creeds and human imaginations and human fanaticism, and by the time they reached the ocean they were no more the pure water coming out of the Rock of Ages, but they were flowing mud.

Again BAHA'O'LLAH likened the world unto a university, the prophets being the teachers and the professors of this college or school, and as it is the aim and

the desire of the teachers to raise the intellectual, the spiritual, the artistic minds of the pupils through the various degrees of accomplishment till they attain to a time when they get their diplomas, so likewise the prophets had one divine plan before them toward which they were working, and for the attainment of which they were educating the children of men, and that was the brotherhood and the unity of mankind.

BAHA 'O'LLAH planted the seeds of world citizenship and the oneness of the world of humanity in the hearts of his friends, and he irrigated and flooded these fields to such an extent that these Bahais began to study the sacred books of all the religions, collecting and drawing out of this vast treasure house of sacred ideals those principles which agreed with one another, putting them side by side, writing a textbook, and thus proving that the quintessence, the original teachings of all the teachers and prophets of the past had been one ideal, and these books are being taught to our children in our schools so that they grow up with that universal consciousness and international mind.

Not only have the Bahais been working in this field of investigation but even the scholars and the sages of this country, many of whom I met in the universities and colleges throughout this land, have been working along similar lines, writing textbooks on comparative religions, and showing in the most dramatic, in the most spiritual, convincing manner, that these great teachers of humanity throughout successive ages have taught one universal ideal.

From a philosophic standpoint we can divide the contents of the sacred books of the world into five parts. The first part is in regard to the principle of cosmogony or genesis, the creation of the world, and just as you have in the book of Genesis an account of creation, likewise other religions, Buddhists, Zoroastrians and Mohammedans have similar allegorical stories about the creation of

the world. This first historical part of the religious textbooks of the world, if we read them with the eyes of orthodoxy and literalization, are all unreasonable, not in accord with science or reason, not intellectual; they are like fairy stories that we relate to our children; but if we interpret them with the eye of spiritual symbology and realize that the writers have been teaching humanity in this manner we gain the most spiritual and heavenly knowledge.

The Hindus have a myth that when God created the globe it was in a fluid state and it was moving through space with such velocity that there was no time for the creation of creatures, so Juernath, who was one of the gods, offered his services to the Almighty that he would take hold of this globe and keep it in order, giving time enough to God to create the rest of the creatures, but he took hold of the globe and it was so heavy that his two hands fell off. The Hindus have the statue of this Juernath in all their temples as a god without two hands. Now if you give spiritual interpretation to this story you have a beautiful lesson; otherwise it is the most unreasonable, fanciful story of the primitive races.

In the Zoroastrian religious books they have similar stories about the stellar globes in the universe, stating that each one of these stars was an intelligent being, controlling, governing and dominating the agencies of the world for a long time.

In the book of Genesis we read that on a certain day the sun was created. Now the day is the result of the motion of the earth in relation to the sun. Inasmuch as the sun was not created up to the third or the fourth day, how could there be any days? Hence these contexts of the religious books of the world must be all interpreted with the modern conception of today and thus put them in line with the universal ideal of our time, and bring them within the harmonious institutions of the concepts of our age.

The second part of the texts of the religious books are all about supernatural things, about spiritual phenomena, belief in God, in the immortality of the soul, in the angel or devil, heaven or hell, resurrection and various other ideas with which we are familiar. This second part is shared in common in all the religious books, and those ideals belonging to the second part, if they are not in accord with reason and science, are superstitions and must be thrown away.

The third part are the miracles or extraordinary events attributed to the prophets by their followers. All the prophets of the past have achieved certain miracles, have performed extraordinary things, but the strange part of this fact is that although the followers of one prophet believe in all the miracles that their own has performed, they negate and deny similar miracles performed by another prophet.

The fourth part are the ceremonies, the rituals, the ecclesiastical rites which are existent more or less in different religions, in different languages. They may speak in various tongues, but they all mean the same thing. Now if these rituals are conducive to the purification of the soul, to the making of citizenship, of manhood, if they give spirituality and independence and responsibility to the worshipper, they are all good, and are rendering their service in their own place, but if they do not do that they are just useless impedimenta, intellectual and spiritual.

The fifth and most important part, which is the kernel of the religions, are the moral and the ethical teachings which are alike and identical in all the religions. If you place side by side the religious books of the world, study them impartially, you will gain this deep insight that they are all teaching the same lesson, they are all inculcating the same fundamental norms. Their lessons consist in spiritual unity of mankind, in the refinement of character, in the etherealization of the soul so that we may learn

common sense and live side by side with the spirit of fellowship, kindness and comradeship.

To illustrate, Moses says, you must love your neighbor. Christ explains the same idea only a step higher, that it is not a great thing for you to love your friend, you must love your enemy; should some one strike you on your right cheek, show him the left also. Confucius declares the same ideal by saying, do not like anything to be done to others that you would not like it to be done to you. Mohammed says, if you are walking along the street and some one comes and curses you, do not seem to hear it, but continue to walk, but if he persists in cursing, you should turn to him and say, "Peace be upon you" (laughter and applause). Again he says, the real believer is that soul from whose tongue and whose hand the people are safe. Thus has the golden rule been explained or taught in different ages, in various languages, with the hope that humanity would practice them.

Zoroaster, the prophet of Persia, takes men to a higher plane when he teaches that it is not your merit to love humanity, because you have to love your own kind, but your merit consists in your love for the animal kingdom. Do not harm an ant which is such a tiny creature because the ant has life and life is precious and sweet. Therefore, all the sacrifices, all the persecutions, all the contumely that the prophets of the past went through was for this one, chief aim, to teach humanity how to act and live peacefully and avoid and shun misunderstandings.

I was speaking with an individual about the prophethood of Mohammed and when I explained to him that Mohammed was also the prophet of Arabia and had come to teach the sons of the desert the knowledge of God he said "I have read the Koran from beginning to end and I have not found there one word about God, but always Mohammed says

'Allah, Allah'." (laughter.) He said, "Now, what kind of a prophet is he that he never says God?" I said, "Well, I am very sorry he did not live in America. The English language had not penetrated into the Arabian peninsula while he was living, so he had to use his own language for the same ideal." The prophets did not come to teach a name, they came to inculcate an ideal, and that ideal they had to explain and utter in their own language according to the *conception of their own people*, and, therefore, according to the spirit of the age in which they lived.

It has been through the sheer ignorance of men that they have looked upon the prophets are so many generals, as so many commanders leading armies into battlefields and fighting against each other. Do you think if the prophets were to come today, Mohammed and Christ and Moses and Buddha, that they would teach their followers to go and fight and kill, or would they teach them to associate with one another, to set aside all their narrow-mindedness and suspicions and bigotry and backbiting and live in accordance with the ideal of love, harmony and unity? That is, were it possible to have a conference of the prophets of the past they would have no other thought, they would discuss no other theme but to purify the religions of the past from man-made dogmas and creeds and bring them back to that original source of divine contemplation and spiritual realization.

His Holiness, BAHÁ'U'LLAH, appeared in this age for the revealment of this great ideal and he has uncovered this divine mystery and has brought a universal religion but not a new religion, a religion which is the sum total, which is the consummation, which is the gathering together of all the past fragments of truth into one scintillating whole. The precious jewels and gems of realities which were hidden and the thorns and thistles of human misunderstandings are

again exposed and revealed to the sight of men.

Universal religion, therefore, is in need of a universal temple, not a temple where only rites and ceremonies are performed but a temple which is the home of universal love and service dedicating all energies to the work of human salvation. The real temple is the heart of man. When we build this temple in the center of the heart we have the greatest divine temple. The outward temple must be a symbol, an outward expression of that spiritual temple in the heart of humanity. The real temple where God dwells, the abode where the Almighty resides all through eternity is the heart, provided we get hold of the broom of the love of God and sweep from the chambers of this inner temple all the cobwebs, all the dust of the past ages of ignorance, of superstition and imitation. What are the cobwebs and the dust with which the heart of humanity are covered today? They are greed, passion, lust, transgression, sin, all these things are the devils standing at the gateway of the human temple and not letting the angels of self-sacrifice and of self-renunciation and of divine emotions enter into the abode of the Almighty. When the temple of the heart is cleansed with this spiritual broom and all the dust and superstitions are scattered, then man will worship in that sacred shekinah, in that inner sanctuary without the need of outward walls, or using the temporal temple.

One of the great prophets of the orient has uttered a wonderful truth when he said that God told him that, "The heavens and the earth have not a place for Me, they are too small to hold Me, but the heart of a sincere lover, the heart of a believer, is the spacious kingdom of My presence." When the horizon of the heart is broadened, when the intellect of man is expanded, thus allowing the infiltration of the lights of divinity, then those inner temples will become the home of universal conscience and international mind.

BAHA'O'LLAH came to lay the foundation of a universal temple in the hearts of humanity, and because this universal temple is in need of an outward symbol, has instituted this great law of having a physical temple (the Mashreq'ul-Azkar) where all humanity may worship God in accord with their conscience, an exterior, outward temple, the ideals and the aims of which may tally and correspond with that inner, interior temple of the heart. The inner temple universal is a temple where God resides, the outer temple, which is also universal, is a place where there are no priests, where there are no rites, where there are no ceremonies but purely God who is the universal Father of all humanity and is worshipped with the utmost simplicity.

Just as BAHA'O'LLAH has opened the door of this inner universal temple so that out of it universal love may issue forth, likewise the door of the physical universal temple must be opened for all and out of its gates the lights of universal love must be scattered to all parts of the globe. Consequently, we hope that through the institution of these two temples always going and advancing side by side the inner temple of the heart, the outer temple of the world, thus through

the co-operation of these two universal temples the world of humanity may be freed from the claws of the ferocious beasts of superstition and fanaticism, the temple of brotherhood, the temple of unity, the temple of spirituality and co-operation to be built in the heart and out of the heart, this outer symbol, thus they may work harmoniously and make this world as one home, the children of men as one flock and God as the universal Shepherd.

In truth, when we listen with the ear of the spirit today we hear the people of all religions crying at the top of their voices that the spirit has left their temples. What was the cause of the banishment of the Spirit from these temples? Because the leaders of the church wanted to organize the Spirit, they wanted to institutionalize the Holy Ghost, and thus they lost the great boon of spiritual spontaneity and unification. God, therefore, has a great gift for the world of humanity today. He has freed the spirit of worship from the chains and fetters of ecclesiasticism so that mankind may grow in this immensity of God's love with the greatest freedom, with the greatest liberty and with the greatest joy and happiness (applause).

The Thirteenth Mashreq'ul-Azkar Convention and Bahai Congress

By LOUIS G. GREGORY

The Feast of EL-Rizwan

CHICAGO, beloved by Abdul-Baha as the spot where the Divine Cause first touched America, was the scene of the Thirteenth Mashreq'ul-Azkar Convention, with its meetings for teaching.

"Let us be silent and turn our thoughts to Abdul-Baha!"

Mr. Albert R. Windust, presiding, opened the Feast of EL-Rizwan, commemorating the Declaration of BAHA'O'LLAH, with these words.. The spiritual melody, "Softly his voice is calling now"

followed, after which prayers revealed by Abdul-Baha were read:

"O my God! O my God! We are servants who have sincerely turned our faces unto Thy Grand Face, severed ourselves from all else save Thee in this great day and are assembled together in this glorious meeting, of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

"O my Lord! O my Lord! Suffer us

to be signs of guidance, standards of Thy manifest religion throughout the world, servants of Thy Great Covenant—O our exalted Lord!—appearances of Thy oneness in Thy Kingdom, the El-Abha, and stars which dawn forth into all regions.

“O Lord! Make us as seas rolling with the waves of Thy great abundance, rivers flowing from the mountains of Thy glorious Kingdom, pure fruits on the tree of Thy illustrious Cause, plants refreshed and moved by the breeze of Thy gift in Thy wonderful vineyard.

“O Lord! Cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the bounties of Thy Singleness, so that we may become united as ripples on a waving sea, become harmonized as are the rays which shine forth from a brilliant light; so that our thoughts, opinions and feelings become as one reality from which the spirit of accord may be diffused throughout all regions.

“Verily, Thou art the Beneficent, the Bestower! Verily Thou art the Giver, the Mighty, the Loving, the Merciful!”

“O my Lord, my Hope! Praise be unto Thee, for Thou hast sent down unto us this spiritual table, supreme benefit and heavenly blessing. O our Lord! Strengthen us to partake of this heavenly food, so that its fine essence may run through the pillars of our spiritual being and that thereby we may obtain a celestial power for serving Thy Cause, promulgating Thy signs and adorning Thy vineyard with lofty trees, the fruits whereof shall be near (to gather) and of perfuming fragrances. Verily Thou art the Clement, the Merciful!”

Thus through concentration and prayer the spiritual and material feast began. At the close of the material feast, the chairman, in behalf of the Chicago friends, waived all formal greetings, simply saying, “Chicago welcomes you all!” He then read the Call of the Kingdom in the words of Abdul-Baha:

“Praise be to God, that the dark ages

have passed away and the century of light has come!” and ending with the “Glad Tidings!” (See *Divine Plan*, pages 17 and 18.)

Miss Alma Knobloch was introduced as one who had answered that call, the little woman who went into Germany and captured the hearts. She said in part: “I thank you for the privilege of presenting the greetings of the German believers. It is indeed a great pleasure to mention the spread of the blessed Cause in Europe. It is the unification of the nations through the vital principles of prosperity. It thrills to hear of the efforts in Paris to study the Holy Words, also the efforts of some of these friends in European countries, such as the work of Miss Edith Sanderson and others in Switzerland, rejoicing the hearts. In England there have been new life and energy since the return of Dr. Esselment from the Holy Land. Through divine favor a rich harvest will appear in time. Fervent calls have come from Holland for the establishment of centers. We pray that God may favor them.

“The call from Germany came in 1907 and upon my arrival in Stuttgart, a beautiful attracted soul, Frl. Marg. Doring, greeted me with the Greatest Name. During thirteen years she has shared with me joys and hardships and has become a brilliant teacher. A woman’s club first opened their doors, offering their rooms for Bahai talks and the nineteen-day feasts, serving with the greatest love and courtesy. In February, 1908, an assembly was formed. Great was the joy at the end of the year to receive Tablets from Abdul-Baha, assuring us that the light of truth had dawned from the horizon of Germany and that a number of friends had become confirmed believers, and ‘that the spiritual feasts were praised by the Supreme Concourse.’

“The year 1909 saw the first German translation of the Holy Utterances, sent by my dear sister Fanny. Zuffenhausen and Esslingen formed centers. Frl. Kostlin’s home became the center of a bril-

liant circle. A children's class has been very successful. The blessing of the visit of Abdul-Baha will ever be recalled. The first Bahai Convention was held in Germany March 26-28, 1921. Speaking of my effort at Leipsiz, Abdul-Baha said, 'The blessing of God shall descend in torrents like the great waves of the ocean. Pure souls will arise to spread the teachings out of love for BAHÁ'Ó'LLAH; throughout, that land and that country shall become illumined.'

"The spiritual springtime appeared with his coming in April, 1913. Abdul-Baha said, 'The days we spent in Stuttgart are like so many golden pages in the book of creation. I inhale yet the sweet odor of those flowery days. I hope all the friends will be protected and guarded.'

"The German friends realize the meaning of his words, wherein he says: 'Every significant phenomenon in the world of existence has a center. For instance, the center of the solar system is the sun, which illumines the circle of the solar system. In the same way there is a center for the Light of Truth, emitting its Light upon the world of the spirit and conscience....'

"We have been greatly blessed through the visits of the believers, sharing the bounties received from their meeting. Most unusual has been the blessing during seven years, 1914-1921, of not being cut off from the Center of the Covenant. He has said, 'We are also fighting with Germany, but we have defeated her. But this is not a war of death; it is a war of life! This is not a defeat, but a victory. It will be conducive to the eternal glory of Germany. It (the Cause of God) will make her spiritually invincible.'

"All during the war travel was possible and there were many interesting experiences. Souls everywhere became attracted. The work of Consul Swartz and the public lectures of Mr. Remey have been appreciated.

"From South Africa comes good news

of the success of Miss Fanny Knobloch. Meetings have been arranged for her through the governor and other notables. Sarange, Maguese, Parktown, Durban, Pretoria, Moritz and other places have been visited and many souls are cheered by the glad news. The Tablet of Abdul-Baha opened the way for her mail, held up for months. She has even visited Lepers' Island and has given the message of life to these afflicted people."

The chairman here mentioned Miss Agnes Alexander, whose success in Japan is now happily marked by the establishment of a Bahai Magazine in Japanese.

Miss Martha Root said, "It was in spirit that Abdul-Baha took the trip to South America, for it is now the Millennium and the world is ready. The message has reached the editors of the finest newspapers. Bahai books are in many libraries. Guido Nocchi, a wonderful soul, is very active in service. He has appeared at many religious festivals to spread the Cause. Five thousand of the pamphlets, commonly known as the 'blue booklet' have been distributed. Letters from this country have poured in upon the awakened souls and Miss Carrie Barbee has translated these missives into French and Spanish. They have also been helped by letters from Miss Agnes Alexander in Esperanto. Miss Leonora Holsapple, with a heart aflame and a knowledge of French, Spanish and some Esperanto, has recently hastened to those scenes and is doing a wonderful service. 'We are so young! Please feed us!' This is the cry of the hearts, expressed by Guido Nocchi. The pamphlet, *What went ye out for to see?* by Thornton Chase, has been spread through Brazil."

Miss Root gave a thrilling account of the journey over the snowclad Andes, ten thousand feet high, upon mule back, where one misstep of the trusty animal, not driven, but left to its own instinct, would have ended all. She could only hold on to the saddle, say the Greatest Name and pray for everybody. Assur-

edly the seeds of the Kingdom are sown in South America. In conclusion she read the words of inspiration and assurance given by Abdul-Baha to Lua Getsinger, when about to start for India. Zeenat Khahum, as if again in the home of Abdul-Baha, chanted.

stantinople he and his followers were without food. After five years of rigorous life in Adrianople, he was banished again to the greatest and darkest of all prisons. This was Acca with its horrors. They were placed in the barracks and surrounded by very skillful guards,

Bahai Congress

held by
The Bahai Temple Unity
for the presentation of the Universal Principles of
Unity and Peace
and
The Thirteenth Annual
Mashreq'ul-Azkar Convention

All sessions of the Congress and Convention
will be held in the
Banquet Hall, Ninth Floor
of the
Auditorium Hotel, Chicago
April 23d-27th, 1921

The first Bahai Temple of the Western World is being built at Wilmette, Sheridan Road and Linden Avenue, by those in all parts of the world who are working for universal religion and universal brotherhood. It is called in Persian the "Mashreq'ul-Azkar" or "The Dawning Point of Pradise." It will be a universal house of worship open to all sects and religions. The model of the Temple is now on exhibition at the Art Institute.

Reduced fac-simile page one Program

Dr. Zia Mabsut Bagdadi was the next speaker, presenting the Cause in the East. "It began," he said, "with the declaration of the Bab, who was arrested in Persia, put into prison, and finally shot with a thousand bullets. Many thousand men, women and children were so cruelly treated that even the executioners, at times, shrank from inflicting the awful tortures. His Highness, BAHÁ'Ó'LLÁH, was confined in prison, banished four times and forced to travel over snowy mountains on horseback without shoes. From Bagdad to Con-

Congress Program

SATURDAY EVENING, APRIL 23d, 7 P. M.

Feast of the Rizwan

Chairman, MR. ALBERT R. WINDUST, of Chicago
"The Spread of the Bahai Cause Throughout the World"
In Europe and South Africa MISS ALMA KNOBLOCH
In South America and Japan MISS MARTHA ROOT
In the Near East DR. ZIA BAGDADI
In Canada MRS. MAY MAXWELL
In the United States MIRZA AHMAD SOHRAB
How the Bahai Teachings are Uniting the East
and the West JENABE FAZEL, of Persia
Mrs. Zeenat Khahum-Bagdadi, Chanting
Mrs. Rula Beyroutch-Jaymar, Violinist
Miss Marie Sterling, Pianist
Miss Sarah Windust, Pianist

SUNDAY AFTERNOON, APRIL 24th, 3:30 P. M.

Chairman, MR. MOUNTFORT MILLS, of New York
"The Architect of the Temple" MR. LOUIS BOURGEOIS
"The Universal House of Worship for Today" MR. WILLIAM H. RANDALL, of Boston
"The Temple of Universal Religion—The Fundamental Oneness of all Existing Faiths" JENABE FAZEL
Miss Charlotte Allen, Pianist
Miss Barbara Schrader, Soprano
Miss Rula Frenceli, Pianist
Mrs. May Scheffer, Contralto
Mr. Albert R. Windust, Tenor
Miss Sarah Windust, Pianist

SUNDAY EVENING

6:00 to 7:00 P. M.—Reception to JENABE FAZEL
7:00 to 7:30 P. M.—"BAHAI JUNIORS" Exercises
7:30 P. M.—Stereopticon Views of the Holy Land
Bahai Young People's Class
Miss Sarah Windust, Pianist

Reduced fac-simile page two Program

stantinople he and his followers were without food. After five years of rigorous life in Adrianople, he was banished again to the greatest and darkest of all prisons. This was Acca with its horrors. They were placed in the barracks and surrounded by very skillful guards, who even arrested, imprisoned, tortured and deported the early pilgrims who came on foot from Persia, a distance of six months' walk, to visit BAHÁ'Ó'LLÁH. But BAHÁ'Ó'LLÁH said, 'Be patient! Our sufferings are not on account of our lack of power, but because we must suffer in the path of the love of God!'

"Contrast these dark days of oppression with the light and freedom of the present! Mrs. Krug, one of a recent party of pilgrims from America, gave the message in the home of Abdul-Baha to the Persian Consul at Beirut, and she

and all the pilgrims were received even by the English Government with great honor.

"The Protestants have given fifty million dollars to convert Mohammedans to Christianity; yet have failed. The Bahais, without money or cannon, guide

LLAH fills the East and the West and all other voices are hushed." Then Dr. Bagdadi showed a very remarkable and large picture of the knighting of Abdul-Baha. He said: "Consider, the Turkish Government for forty years were suspicious of Abdul-Baha, but the Eng-

Congress Program

MONDAY EVENING, APRIL 26TH, 8 P. M.

Chairman, DR. PAULINE BARTON-PECKE, of Cleveland

"The Independent Investigation of Truth"

DR. D'EVELYN

of San Francisco

"The Oneness of Mankind"

MR. LOUIS GREGORY

"Religion Must be the Cause of Love and Unity"

JENABE FAZEL

Miss Charlotte Allen, Pianist
Mr. Ernst Reider, Tenor
Miss Ruth Fessell, Pianist
Mrs. May Schaffer, Contralto
Bahai Young People's Class
Miss Sarah Windist, Pianist

TUESDAY EVENING, APRIL 26TH, 8 P. M.

Chairman, MRS. LOUISE D. BOYLE, of Washington

"The New Solution of the Economic Question"

MR. ALFRED E. LUNT

of Boston

"The Conformity of Science and Religion—The Universal Education of the Future"

JENABE FAZEL

Miss Charlotte Allen, Pianist
Mr. John T. Reed, Bass

WEDNESDAY EVENING, APRIL 27TH, 8 P. M.

Chairman, MRS. MAY MAXWELL, of Montreal

"The Temple of Universal Peace"

MRS. CORINNE TRUE

of Chicago

"The Essential Necessity of the Confirmation of the Holy Spirit"

MR. ALBERT VAIL

of Chicago

"The Dawn of the Sun of Reality and the Power of the Influence of Baha'ollah"

JENABE FAZEL

Miss Charlotte Allen, Pianist
Mrs. May Schaffer, Contralto
Mr. Albert R. Windust, Tenor
Bahai Young People's Class
Miss Sarah Windist, Pianist

Reduced fac-simile page three Program

others to the light of Baha. This power is like that of the lowly Nazarine, but on a larger scale today. At Baku, Russia, and in Persia, the Bolsheviks saved the Bahais from massacre. When certain elements had planned their destruction they were divinely protected. The more trouble there is the better for the Bahais and the more certain the spread of the Cause. At Hamadan, Persia, twenty-five years ago, there were seven hundred believers without money or power. Now there are six thousand Bahais, but not six persons converted by Western missionaries. Thus the Voice of BAHÁ'Ó-

Bahai Temple Unity

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Information or pamphlets concerning the Bahai Movement and the Bahai Temple may be had by addressing Bahai Temple Unity, 5338 Kenmore Avenue, Chicago.

Reduced fac-simile page four Program

lish Government in forty days realized his love and self-sacrifice for the world of humanity!"

Mrs. Breytspraak-Haymar here called into play the sweet harmonious notes of the violin and responded to an encore.

Introducing Janabe Fazel, the chairman read from the Holy Utterances revealing the station of martyrdom:

"By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the con-

tinents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. They are delivered from human qualities and the defects of the world of nature, are characterized with the attributes of God and are attracted with the fragrances of the Merciful. Like unto the apostles of Christ, who were filled with Him, these souls have also been filled with His Holiness, BAHÁ'O'LLAH, that is, the love of BAHÁ'O'LLAH has so mastered every organ, part and limb of their bodies, as to leave no effect by the promptings of the human world. . . . This is the meaning of the Hosts of God." (*Divine Plan*, page 66).

Janabe Fazel said: "Although the hour is late, there is such a light in the faces of the friends that I am encouraged to speak, with your indulgence and patience. The previous talks show the promulgation of the Cause throughout the world among nations and races. Although the quintessence of prosperity is no other than unity, yet the distinguishing mark of the Bahai Cause is universal unity. This gives the dynamic force to impress people in all walks of life. If an outsider reads the Tablets of BAHÁ'O'LLAH and Abdul-Baha he will find so many passages of love and harmony that it would appear that these principles have been apotheosized. It is through spiritual powers, mutual explanations, love and understanding that the Bahais have brought unity between the East and West. Also the North and South are thrilled with this wonderful message.

"Western nations enjoy liberty and freedom. But in the East it is often different. Here an amusing story is told to illustrate the fanatical prejudices sometimes found in the Orient. A Moslem priest was lying sick. A Christian doctor, who was an eminent scientist, was called in. The priest saw the doctor and asked his wife who he was. Upon being told he replied, 'If I take medicine from that infidel I will surely go to hell.' But the doctor said, 'Whether or not he takes my medicine, he will go to hell. If

he refuses to take it he will go now. If he takes it he will go later. It will postpone his trip!' The priest thereupon thought it wisdom to take the medicine.

"It is self-evident that conflicts arise from ignorance, intolerance, and mistrust. BAHÁ'O'LLAH is like a glorious Sun flooding the horizon with light and more light. He spreads unity among races, religions and nations, through explanations, intelligence, and the working of the Holy Spirit. I have travelled many years and have seen BAHÁ'O'LLAH and Abdul-Baha radiating from hearts and souls. There is a greater transforming power in these Divine Manifestations. Light and peace appear. In Orient or Occident, North or South each race or nation has its own native costumes, customs and laws. Yet there is but one Spirit. Unity and fraternity are the light of the new age. These disciples of the new dispensation have dedicated their lives to peace, brotherhood, reality, throughout the world. As we travel and search and try to find out, we know that God is working in His own mysterious way to establish human solidarity. Forward looking men and women, who have not heard the message yet live the Bahai life. They acknowledge, when they hear it, the greatness of the message. Like the springtime, it thrills all with the reality of new life BAHÁ'O'LLAH, the great universal Gardener, has planted the seeds in the world of humanity. He is also watering them and hearts are thrilled with the emotions of the Kingdom. The Paradise is established!

"During the past year I have found many friends in the United States and Canada, everywhere giving their lives to spread these principles. We hope, pray, work, supplicate, that the Bahais, who give so much of their time, may be crowned with universal success. May the ideal and real love of unity pitch its tent in the center of the world and the Kingdom of God be established in the hearts of men."

The glorious song of Benediction closed the Rizwan Feast.

On the Temple Grounds.

Sunday morning found many of the friends on the grounds of the Mashreq'-ul-Azkar, hallowed by the visit of Abdul-Baha nine years ago and dedicated to the noblest of purposes. The nine great wells sunk in the earth and proceeding to a depth of one hundred and twenty feet to reach the solid rock, were viewed with deep interest. The caissons to support the temple's foundation, will soon be sunk. Happy is that house whose foundation is a rock! It is the symbol of faith.

The friends gathered around Janabe Fazel, who gave an inspiring talk:

"Last year I came to Chicago and visited the land of the Mashreq'-ul-Azkar. At that time it was the plain ground, without machinery to lay the foundation. But this year, praise be to God! I see the friends assembled to witness the work. No doubt in a short time others will come to see the dedication of the temple and its great service to humanity. The Mashreq'-ul-Azkar is one of the greatest instruments for the diffusion of the Word. Consider, that the Temple is not yet built. Yet circulation of photographs of the model and lectures about it have created a most favorable impression of the Cause. Naturally those who travel can see this more clearly than those who reside continually in the same community. Whenever we spoke of it vast audiences listened with great interest. Many, many hundreds had read about it and asked questions. It created wide interest among all classes.

"People of the world find a lack of spirit in the usual temples, but are inspired when they hear of this universal structure, radiating the Holy Spirit. They are eager to see it completed. If such interest results from only the model, what may we not hope from the completed structure? We who have here gathered must truly consecrate our highest and best thought to this work, with-

out too much of discussion. To build it is the work of this Convention. The Divine confirmation is the only power to direct and enlighten the hearts. For this bounty we pray and supplicate."

Sunday Afternoon, Auditorium Hotel.

Hymn:

"Out of days of tribulation,
Days when nation hated nation,
Thou hast made us one relation.
Praise Thee, O God!"

Prayer revealed by BAHÁ'O'LLAH: "O God! O God! Unite the hearts of Thy servants and reveal to them Thy great purpose. May they follow Thy Commandments and abide in Thy law. Help them, O God, in their endeavor and grant them strength to serve Thee. O God, leave them not to themselves; but guide their steps by the light of knowledge and cheer their hearts by Thy love. Verily Thou art their Helper and their Lord."

Miss Barbara Schrader sang a solo.

Mr. Mountfort Mills, presiding, read:

"The source of love is to advance to the Beloved and to abandon all else save Him and to have no hope save His will."

"The root of all knowledge is the knowledge of God: Glory be to Him! And this knowledge is impossible save through His Manifestation."

The chairman said, "The words read are those of BAHÁ'O'LLAH in the last half of the century closed. During his lifetime he issued laws for a new civilization to be established. His Will and Testament appointed Abdul-Baha as the Center of His Covenant, to carry on his work of spiritual regeneration among all races and nations. I have just returned from my third pilgrimage to Abdul-Baha. All of them have been privileges. This meeting is to bring to you more closely than before the mighty import of this work and its indescribable value to each unit and group of society. It is our effort to share these teachings and their understanding of what we have so convincingly found, is the sole power of the world today to solve its problems.

Through various experiences with the Center of the Covenant, we have seen this power in operation. If the various nations will but give ears that connect with their hearts, their difficulties will be removed in a twinkling. I wish to convince you of this great longing, born of love. We can respond by placing ourselves in the right attitude. Investigate and become aware! This indescribable power, with its depth and immensity, is adequate in so many phases of man's suffering and difficulty. Share this power for your own benefit. Unless we surrender ourselves to it, civilization is helpless. Never in all history has there been so great an opportunity!

"Our effort is to make here such an atmosphere as we found on our pilgrimage. But to appreciate it we must shut out all prejudices, open our hearts and extend a spiritual hand to each and all. Disseminating truth is the sole purpose. Abdul-Baha gave his life to sacrifice and imprisonment with the sole object of helping humanity. Truth is the fundamental unity of religions. It is the same message and the same power of the messengers and prophets. Differences have arisen through interpretation and ecclesiasticism; but true religion is in the deepest springs of the human heart.

"Mashreq'ul-Azkar means the Dawning Point of Praises. The buildings symbolize the structure in the hearts. Chicago has been chosen for the site and now the foundation is being laid. It is now a very great pleasure to listen to one whose model has been chosen, Mr. Louis Bourgeois."

Mr. Bourgeois spoke: "My work is not speech making, therefor I will be brief. I went to see Abdul-Baha to have him approve the drawings I submitted to him and get his advice on things he would like to change. This is what I will speak about.

"I am reminded of a story I heard about a dream. The dreamer saw a great mountain, on the top of which was a great light. This light was supposed to be the goal or the attainment of immor-

talitiy. There were many roads from the valley to the top of this mountain and pilgrims were assembling in the valley preparing themselves for this lofty ascension. Each individual assembled in the valley came with a great burden on his back. This was symbolizing the burdens of each one of us, which are notions, desires, prejudices of all kind. Each one starting this ascension felt the burden was too great. At different heights in the paths there were guides to show the way. Those who did not like advice fell by the way with their burdens. Those who asked guidance were told to drop their burdens, but only a few dropped their burdens, the rest fell exhausted in the road and perished.

"This was the symbol that you must unburden yourself of all prejudices. To enter into that immortal abode of love the self must be annihilated, then harmony will be manifest in our heart.

"During my recent pilgrimage I saw Abdul-Baha but four days and about one hour each time. What was said about the Temple did not take more than fifteen minutes. I showed him the design of the large Temple in color. He examined it carefully and said, 'It is very beautiful, very beautiful.' Many times he repeated these words, 'Very beautiful.' 'The most beautiful in the world. It was given to you from the Kingdom,' he said, and I answered that I felt in my heart it was from the Kingdom and that it made me very happy to hear it from his lips. He added, 'All the troubles around you will be removed. You have been confirmed in this work.' In another visit he said that BAHÁ'Ó'LLAH had conferred a great favor upon me.

"He looked at the Chicago design which had no ornaments on the drawing and said, 'It is not like the other one showing the large design.' I explained to him that I had no time to draw the ornaments and that the engineer would not need them for his work. He replied, 'Do it just like this one,' pointing to the large design, and I replied that I would.

"Then we looked at the floor plans. After looking them over he asked me, 'What are you going to do with the rooms around the dome?' I told him that that was the reason of my visit to him and asked him what he would like to have done with them. He said, 'What did you have in mind when you planned those rooms?' and I told him that they could be used for the teaching of the message, a room for each language and opening the screen, throwing all into one large audience for service. He said, 'No, you will give a room to every religion so that each may worship in its own way.' This made me very happy.

"About raising funds. I told him of the idea of having beautiful color prints made up of the Temple and have every Bahai buy one for one dollar. Also to sell them to architects, designers, lovers of art, etc. I told him that many millions could be sold. He said, 'Very good, but this must be submitted to the Convention.' This is all I can remember of his talk about the Temple.

"Explaining the design to you, I will say that this Temple is the plastic of the teaching of BAHÁ'O'LLAH and Abdul-Baha. It is a composite architecture. All the great religions of the world have brought new architecture and as the purpose of this teaching is to unify all the religions of the world, I have used all the essence of the religious architecture of the world and united them into a harmonious whole. In this design there is the essence of the Egyptian architecture, the Greek, the Roman, the Arabic, the Gothic, the Renaissance and the crowning of the Temple Dome which is similar to mathematical figures that represent the spiral curve of the plants around the sun. Mathematics are the symbol of truth and truth will set us free. In the mathematical decoration are interwoven all the religious symbols of the different religions, the Swastica Cross, the Buddhist and Vendentist symbols; the seal of Solomon, symbol of

the Jews; the Christian Cross; the Crescent and five-pointed Star, symbol of the Mohammedans; the double-pointed Star, symbol of this Revelation—the inner nine for BAHÁ'O'LLAH, the outer nine for Abdul-Baha, who is the reflection of BAHÁ'O'LLAH.

"This is a short outline of the Temple."

By the Chairman: "The Bahai teachings are not for seclusion, but appeal to men of affairs. One of the active servants of Abdul-Baha is Mr. William H. Randall."

Mr. Randall said, "I am very happy to be with you in this splendid meeting. A Japanese definition of heaven is, 'Nothing given for nothing!' The idea is that we must earn heaven. So rapid are the changes in the world today that even the notion of home life is no longer final. Each nation's business has become the world's business. The races are continually forced to meet each other. Therefore, there must be either brotherhood or Armageddon! Is there no common ground or principle of life that brings peace and harmony? Yes! And in advancing toward it we must value the distinction between personality and individuality. The latter is the creation of God. The first is the work of man. Man weaves himself into the chrysalis of nature, but God releases him on the wings of the spirit. In the individuality, which springs from a common origin, rests the foundation of oneness and the spiritual unity of the human race. To awaken this conception is the work of God.

"The divine origin of the soul of man is not racial. Humanity becomes distinguished because the Holy Spirit enters the human temple and vitalizes it with the breath of God. Thus there is communion of all the souls. Essential relationship is thus established. The present peace is merely a military establishment and therefore not durable. But divine civilization will bring peace.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'OLLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Azamat 1, 77 (May 17, 1921)

No. 4

Editorial—New Bahai Magazines

In No. 2 issue of the present Volume of the STAR OF THE WEST we reproduced, in miniature, the 16 pages of the *Star of the East*, a new Bahai magazine, published in Tokyo, Japan. In this issue we reproduce in miniature the cover and title page of the *Sun of Truth*, another new Bahai magazine, published in Stuttgart, Germany; also a reproduction of the cover of the *Bahai News*, just received from Bombay, India.

We were told by his honor, Jenabe Fazel, that for some time a Bahai magazine or newspaper has been published in Ishkabad, Russia—although we have not received a copy of it. All are acquainted with *Reality*, now in its third year, published in New York City, and *The Children of the Kingdom*, published in Boston, for the Bahai Juniors.

It gives the STAR great happiness to mention these new Bahai magazines and we consider it a privilege to be the pioneer among such a galaxy of publications. The *Star of the East* says that because of the light from the STAR OF THE WEST their magazine shone forth.

The *Bahai News* of Bombay, chooses the very title under which the STAR began—the change of name taking place when beginning its second year. It has always been conducted by the Bahai News Service, and we note that the friends in Bombay have selected this same title for the institution conducting their publication. This is indeed another testimony to the pioneer work of the STAR, which is now in its twelfth year. Although but a young tree it has already brought forth fruit in that magazines with similar titles have come into being.

The message of Abdul-Baba, sent through Mrs. Ella Goodall Cooper, that “a day will come when this paper will be the greatest in the world,” together with the evidences above referred to, has caused a new era for the STAR OF THE WEST. At the recent Bahai Convention, held in Chicago, the delegates assembled appointed a Committee to investigate, report and offer suggestions for the development of the STAR to a magnitude worthy of its position in the Bahai firmament. One meeting has

already been held and plans will soon be announced.

The Editors.

NEWS FROM INDIA

(Reprinted from the *Bahai News*)

The Publication Committee of Bombay has been experiencing some difficulty in corresponding with the various Bahai Centers in Persia, India, Egypt and elsewhere. Of late the bulk of that correspondence has increased to an enormous degree. It is therefor considered desirable that the various assemblies may get news primarily from the *Bahai News* and with a view to facilitate and expedite the publication of such news, one center in each country, such as Teheran in Persia or Bombay in India or Cairo in Egypt or Chicago in United States of America, be the center both for the incoming news and the outgoing news for

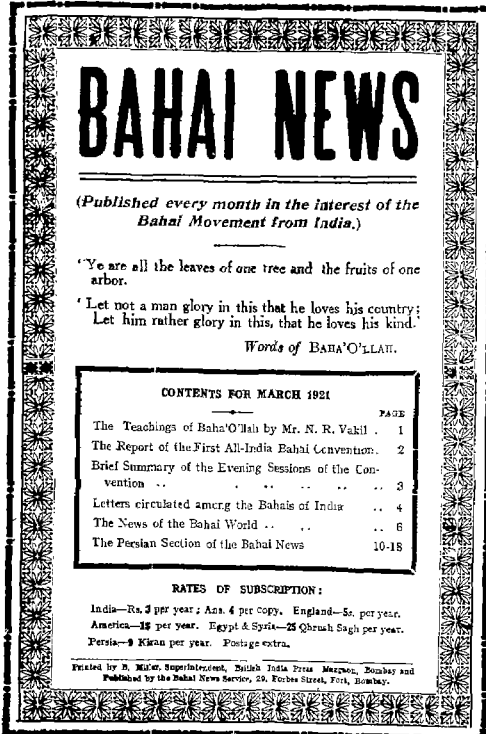


Cover of *Sun of Truth*

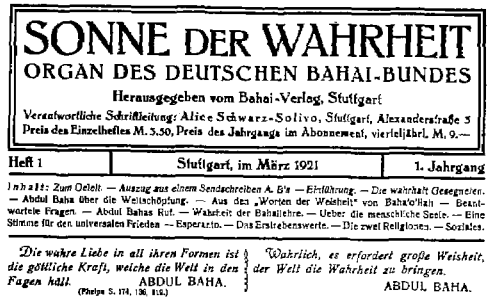
Vol. 1]

March 1921

[No. 1



Cover of *Bahai News*



Zum Geleit

Schon lange ist es die Absicht des Bahai-Bundes, zur Verbreitung der Lehren und Prinzipien der Bahai-Religion eine Zeitschrift herauszugeben, die den Lesern in die Gedanken der neuen Weltlehre einführen und über deren Entwicklung auf dem Laufenden erhalten soll. Diese Absicht ist erfreulicherweise nun zur Ausführung gekommen.

Der derzeitige Führer und Mittelpunkt der Bahai-Bewegung, Abdul Baha, der Sohn Baha'o'llahs, des Gründers der Bahai-Lehre, hat durch ein besonderes Schreiben seine Zustimmung dazu gegeben und gleichzeitig bestimmt, daß diese Zeitschrift „SONNE DER WAHRHEIT“ heißen soll.* Sie bietet jedermann die Möglichkeit, sich über die Bahai-Bewegung, die über die ganze Welt verbreitet ist, genau zu unterrichten. Eine neue religiöse und geistige Epoche findet in derselben ihren Ausdruck. Wir stehen am Beginn eines neuen Zeitalters, das mit Baha'o'llah beginnt, der als großer Gottgänger der Neuzeit seinen Stempel aufdrückt. Baha'o'llahs Weltmission ist einer neuen geistigen Sonne vergleichbar, durch deren Ausstrahlung neues Leben zu keimen beginnt. Abdul Baha ist der reine Spiegel, der die Strahlen dieser Sonne der Wahrheit aufnimmt und sie in die Welt hinausleitet.

Über Abdul Baha's Leben und Wirken ist schon viel geschrieben worden, doch ist es heute noch nicht möglich, ein umfassendes und abgeklärtes Bild weder seines Wirkens noch des ganzen Umfangs seiner Lehre zu geben: dies wird späteren Zeiten

* Vergleiche das folgende Sendeschreiben.

Title page of *Sun of Truth*

each country as well as for the communication of news to and from other countries. In this way alone can such a large volume of correspondence be efficiently and economically handled. We hope our correspondents in Persia will kindly take a special note of this, since a great deal of our correspondence at present is with many minor centers of that country. Bombay henceforward will be the only distributing center for all incoming news as well as for outgoing news for the whole of India. Teheran may be another such center for the whole of Persia. This distribution will be effected at first through *Bahai News* and afterwards if necessary by means of circular letters.

The New Year's Day was celebrated in the Bahai Hall of Bombay on the evening of the 21st March, 1921. More than one hundred Bahai brothers attended and partook of light refreshments and sweetmeats. Rose water and sweets were first distributed. Short speeches were then made for the promotion of the Bahai Cause among the many peoples of India and an appeal was made for the newly born Bahai journal, the *Bahai News*. Greetings were exchanged among friends and prayers and poems were chanted and a spirit of love prevailed which made the occasion both pleasant and sanctified. It was indeed a

sacrament of the servants of God and the lovers of the Lord. A Bahai brother from Jandula (Dera Ismail Khan, Punjab) had sent by telegram the new year greetings and a suitable reply was telegraphed back. It was announced that the ladies' gathering for the celebration of the New Year's Day would be held the next evening. We learn the evening of the 22nd March was a happy evening for the Bahai sisters in Bombay. May the New Year be a happy and a joyous one for all the Bahai sisters and brothers all over the world. Several Persian pilgrims who were on their way to the Holy Land also shared in the rejoicings.

We are glad to be able to announce that our dear brother, Kaushal Kishore Bhargya, who is studying the making of sugar in Glasgow, will visit London and Manchester during his vacation with a view to meeting many Bahai friends in those places and also to give the Message and the glad tidings to many more.

It would interest many friends to know that His Holiness Abdul-Baha was recently on a visit to Tiberias and that the change was a welcome one for the health of His Holiness.

We regret to say that in our March issue we forgot to mention the names of Messrs. A. Rangaswami Iyer and Khusroo Boman Irani as delegates to the First All-India Bahai Convention from Madras and Poona respectively.

Religion Must Be the Cause of Love and Unity

Address of JENABI FAZEL, delivered at the Bahai Congress, held in the Auditorium Hotel, Chicago, Monday evening, April 25th, 1921.

Mirza Ahmad Sohrab, Interpreter.

Stenographically reported.

PRAISE be to God we are tonight in a gathering the atmosphere of which one witnesses with spiritual eyes the vibrations of the spirit and in the faces of the audience one sees the glowing joy of heaven. The very air of this meet-

ing is indeed impregnated with the fragrance of the rose-garden of love and amity and the hearts are filled with the desire and the hope of the oneness of the world of humanity.

There is no other discussion more

profitable today than the discussion of universal love, no other ideal conducive to the betterment of the world of mankind than those ideals which bring happiness and joy. This is indeed one of the distinguishing characteristics of the Bahai meetings that when we enter therein we feel their humanity, their love, their happiness. They have no other subject except the subject of love, no other law to put in execution but the law of friendship and whenever and wherever they talk, no matter on what subject, they will always somehow bring it to the conclusion and that conclusion is universal love and universal amity.

In oriental countries whenever the people enter a Bahai meeting or talk with an individual Bahai they, after a few moments, realize either consciously or unconsciously that they are amongst the angels of heaven, because these Bahais in all their talks, in all their conversations, have no other aim but this great universal aim of universal love. Is there, indeed, a greater reality in the world of humanity than love? A thousand times no. Love is the spirit of this universe. Love is the cause of the creation of phenomena. Love is the foundation of all our social and ethical activities. God has created His world through love, He has kept it in cohesion through love and He is creating constantly all things through the law of love.

As a person travels from one end of the globe to another, wherever he observes civilization, progress, achievement, development, he realizes that all these things have come through the law of affinity and association, and whenever he observes destruction, chaos, disorder, he immediately realizes that they have been brought about through hatred, animosity, and internecine war. The progress, the glory, the majesty and the sublimity of the world of humanity are dependent upon love and affinity. Love is the magnet that draws unto man all the favors, all the bounties of God. It is the spiritual electricity that illumines the hearts

and the minds of the world of mankind. In brief, love is the panacea for all the diseases of mankind, it is the greatest and the most effective remedy that you can find in the divine pharmacopoeia. Love is the seed out of which grows the fruit of justice. Love is the seed out of which develops unity and agreement and personal contact with God. God is love, and He has sent all His prophets to teach love, and all the lessons that they gave to their followers consisted of the lessons of love.

The prophets would not only teach love but with their creative word created love in the hearts of humanity. Through the creation of love, through the emanation of that supernatural power which God had deposited in them they evolved that unity amongst the children of men. When we study the history of the religions, for example, the Mosaic dispensation, and become acquainted with its various historical facts, we come to realize that Moses created love and unity amongst the children of Israel. Similarly Christ, unaided and alone, unfurled the banner of love amongst his disciples, his apostles and his followers. The same illustration is true of the coming of all the other prophets who established the law of love.

Unquestionably when people come together they can bring about the law of love through the ties of the family. They can likewise establish the law of love through scientific achievements. Patriotism is another instrument for bringing about the law of love, but all these various means to realize the law of love are limited and ephemeral. They can be brought to us through certain accidents of life, but the providence of God, the Manifestations of the Almighty came to establish that divine love upon the Rock of Ages which is eternal, everlasting and age abiding.

The foundation of the religions was love and amity. The result, the spirit, the working, the law and the sum total of law given by the prophets has been

no other than the execution of the law of love. It is, however, most regrettable that when these great Manifestations appeared in the world and established the law of love, after a period of time from their departure, out of the dark well of human imaginations and bigotry, smoke and clouds of intolerance and narrow-mindedness arose toward heaven and prevented the shining of the Sun of Love. These clouds were the result of the evaporation of the seas of human desires, greed and passion, and they were so impenetrable, so dense that for many ages they kept the Sun of Reality behind their thick veils.

The angel of love left the audience of humanity and on the throne was established the satan of hate. The principles of amity, of fellowship and concord which were the results or the objects of the Manifestations of God, departed from this world and in their place came the policies and the exigencies of human conditions and human notions which were no other than destructive, than humiliating, for that divine nature deposited in the heart of man by the hand of God.

Who were the centers and the main-springs of these clouds of superstition, this smoke of human imaginations? They were the religious leaders, self-seeking, self-centered men, who had no other thought but to advance their own ideas. They were filled with spiritual pride, they were haughty, they were the satans of their age, and thus they brought into the world all these calamities and catastrophes. No doubt the simple-minded and the simple-hearted, who form the mass of humanity, looked upon these dark clouds as though they contained the heavenly rays, and they looked toward these mirages as though they were the salubrious waters.

These people with their selfish aims and purposes divided the religion of God into so many parts, you might call them butchers. They cut the body of the spiritual religion into so many pieces

that no spirit was left in it (laughter). Hence we can assure ourselves without any contradiction that the foundation of religion, the essence of religion, the perfume of religion, was love and amity, and anything aside from these primal laws was the emanation of the egos of these self-seeking leaders. (applause.)

His Holiness, BAHÁ'Ó'LLAH, appeared in Persia, and through his dynamic, divine power, polished, cleansed the surfaces of the mirrors of religion from the dust of imagination. The body of religion, which was covered with all these ideas of human notions and traditions, was washed and purified. He taught humanity a most wonderful lesson, and this was that religion is the essence of love, religion is love, and anything beside it is superstition. He unstopped the ears, he opened the eyes, he enlarged the hearts and expanded the souls. He explained that religion is amity, religion is friendship, religion is concord, and if any form of religion brings about hatred, strangeness and alienation amongst men, it is better not to have religion but to have love and amity.

It is perfectly plain that a harmful substance is not good to have around us and it is better to keep ourselves away from it as much as possible. He likewise explained that religion is the remedy, it is the medicine for the diseases of humanity, and if the taking of this medicine aggravates the disease it is better not to take it.

They tell a story in Persia that there was a sick man lying on the bed, and they brought for him a physician. The physician took the pulse, diagnosed the disease, and wrote the prescription. When he went out the nurses came around and began to discuss with one another whether this doctor was an allopath, or a homeopath, or an osteopath, or some other kind of path (laughter) or whether he had diagnosed the disease rightly, whether they should give the patient the medicine when he was sitting in his bed or when he was sitting in his

chair. They talked so much that finally one of them said, "Let me go and find out how the patient is," and when he went there the patient had already passed away. (laughter.)

The religions of God are the medicines, the remedies for the removal of the diseases of humanity, but the followers of these divine physicians instead of taking the medicines that they had prescribed, sit around tables in conventions and conferences and councils, talking about the stations, the sublimity of these great physicians, and they never thought that the time had come for them to take the medicine. Thus His Holiness, BAHÁ'O'LLAH, has warned us that the age has come in which humanity must avoid all theological wrangles and metaphysical discussions with which the past ages were afflicted, and has revealed to us the quintessence of the religions of the world, which is harmony, love and unity.

When BAHÁ'O'LLAH, through his heav-

enly power, manifested to the world of humanity this great truth, immediately the clouds were dispersed and the Sun of Reality shone forth with the utmost brilliancy. He pitched a tent, a tabernacle of unity, on the top of Mount Carmel, in the Holy Land, the branches of which have spread to all parts of the globe. He constructed a home of love in the rooms and the galleries and the chambers of which all the races, all the nations and all the religions may live with the greatest fellowship and association. This is the century of international justice. This is the era of love. This is the cycle of friendship. This is the time in which the power of universal religion must be revealed. This is the hour in which all the children of men must forget their past differences and live peacefully under the tent of universal love, being the members of one family, the stars of one heaven, the fingers of one hand, and the flowers of one rose-garden (applause).

The Thirteenth Mashreq'ul-Azkar Convention

(Continued from page 79)

Peace must spring from the heart of love, not the sword. The Temple, when you see it, will tell you what the Bahais think of peace; for the Kingdom is the state of unity within man. It is the embodiment of the teaching of religion and its universal spread. The temple of humanity is again adorned with the message of God, to bring composure to the hearts of the world. It is like the kind and tender mother, who knows that the child needs universal companionship, love, justice and education. A spiritual king, with the commands of teaching and healing, comes! A new book answers the new soul needs of humanity! True religion offers the great spiritual balm to heal the world, removing all misunderstandings.

"God stamped his image and likeness upon all. We must recognize brotherhood and unity. This is made possible

by concentration upon the great Collective Center, which is the Bahai way to worship. Come as you are! Whether Jew, Christian, Moslem, or Buddhist, the mantle you wear is of no importance. It is the seeking heart that counts. Welcome to the universal edifice of God!

"Many temples will be built by many people. But our hope is that one million souls with universal hearts will build this temple. It will supply the world consciousness that is needed today. It will furnish room for meeting and consultation through the guidance of the Holy Spirit. It is the path that leads to God—service, brotherhood, love."

Janabe Fazel closed with an address. (See page 62.)

Sunday Evening.

A beautiful and impressive feature of the convention was the children's meeting Sunday evening. Miss Ella Robarts,

editor of the magazine called *The Children of the Kingdom*, voiced words of greeting and Mrs. Grace Foster, also active in the junior work, presided. An elaborate program was rendered, beginning with the childish voice of Parvene Bagdadi, aged four, chanting, and consisting of songs, recitations of the *Hidden Words* and Tablets. The message, the Mashreq'ul-Azkar, the Great Bab, the Manifestation and the Center of the Covenant were all reflected in the sweet words flowing from the pure hearts of the children of Chicago, supported by juniors from Kenosha. Hearts were touched by these simple and beautiful expressions of love.

Following these exercises Mr. Saffa Kinny chanted the *Hidden Words* and Miss Martha Root, by the aid of a stereopticon, presented the picture of Abdul-Baha, and other pictures which told of the personalities and activities of the friends in various parts of the world. Mr. William H. Randall explained the pictures.

Opening Session of the Convention.

A song of praise and chants by Mr. Saffa Kinny and Jenabe Fazel brought an atmosphere for spiritual consultation to the Convention. Mr. Mountfort Mills, called to the chair, described Abdul-Baha as he recently saw him. He said: "Mount Carmel, the home of the Beloved, is a great center of spiritual life. It is hallowed by the footsteps of Jesus and other great Messengers of the past. Abdul-Baha, in one of his beautiful talks, explained that his body was weak after a serious illness; that he must undergo all these hardships that we may have an example and be willing to do the same. I mention this particular talk to show his great manifestation of love for us. He is the expression of God's will to us and he expresses it in the form of love. He is an example of the temple he is building. He says, 'My dwelling is in the hearts. Brick and stone crumble and pass. Material prosperity has no permanency. It is different with the Mash-

req'ul-Azkar; for this is a means of uniting the hearts and bringing the friends together. Suffering brings progress and prosperity. I have undergone all these sufferings that the friends may love BAHÁ'O'LLAH. The only way to love BAHÁ'O'LLAH is to love one another.'"

During the retirement of the Credentials Committee, Mrs. John Bosch told of her teaching journey to Tahiti, in the Society Islands and about the number of souls in Polynesia now interested in the divine Cause. The queen of Tahiti is among these. Mrs. May Maxwell pictured the greater capacity of Montreal and the increased illumination of all Canada. "General" Jack told of the work in Vancouver and Victoria, B. C. Miss Root related that a prominent spiritualist, with a large circle of followers, had renounced spiritualism and fully accepted the Cause. Mr. Mills dwelt upon the importance of the interracial convention soon to be held in Washington, laying emphasis upon the importance which Abdul-Baha gives to it. Mrs. Parsons reported the progress of the plans for the said convention and Dr. Bagdadi, in a powerful address which stirred, appealed in the name of their common safety, for harmony and good will between the races. The day's session was largely taken up with reports of committees and officials. These related to the material progress of the Mashreq'ul-Azkar.

Monday Evening.

Dr. Pauline Barton-Peeke presided, reading a wonderful Tablet which began, "Truth is the Word of God, which gives life to humanity," and describing the beauties, perfections and brilliancy which shine forth from the Word of God.

Dr. Frederick W. D'Evelyn was the first speaker, bringing greetings from the kindred in San Francisco. "The Bahai Religion," he declared, "is not a religion, but religion itself. It is the summing up. It is not an event for which there has been no herald, but the simple, logical sequence of what has gone before.

Freedom from the tales of the past is the best attitude for the seeker to comprehend the great message, which is commensurate with the needs and maturity of the age. It arises from the Cause of causes and the Reason of reasons. Man must comprehend the realities. Independent investigation brings vision. This is a supreme power given to man which he must use for himself. In the Kingdom of Divinity no substitutes are allowed.

"Identity and quality are one. Truth is quality, but not duality. It is absolute unity. Our relationship to God is one with our relationship to Truth. The Spirit of God is one identity in every respect. It cannot be comprehended, but we may know something about its qualities. All that the learned can do is to demonstrate the existence of an invisible and abstract God. But knowledge of God and existence are not interchangeable terms.

"BAHA'O'LLAH says, 'Unless the truth-seeker destroys with the fire of severance the veils which are conventional among the people, he will never comprehend the ideal truth.' The bounty of real truth has no connection with acquired learning. Let us rend asunder the veils, finding the common but subtle inter-position between man and truth.

"What is spiritual life or religion? It is simply the attitude by which society is preserved. When the Sun is dimmed and the Moon ceases to give her light, the cycle is renewed. Taking a backward glance, it becomes apparent that these manifestations have preceded times of great difficulty and disaster. Because their messages are strange, men fail to see them as the Manifestations of God's own commands. 'To the Jew it is a stumbling block and to the Greeks foolishness.' To the Christian it appears as a limitation. But 'Verily, I am God!' is the voice of the Manifestation. This mighty personality is the Temple of God. The attributes of the sun were in the sun before they came to earth. So the

qualities were in God before they came to us. Therefore to know the Manifestation is to know God. Prayer is reality, a name for the Manifestation of God. Enter this door of reality! Investigate! The knowledge is yours! Take nothing less than the image and superscription of God! He created us to know Him. Faith and trust in Him will overpower all the sciences and metaphysics of the day. It is the soul of man that takes the flight, proving the call and attaining the station."

["*The Oneness of Mankind*" was the subject of the splendid address by Mr. Louis G. Gregory, the writer of this article. His modesty gives us an opportunity to express this brief word of appreciation.—The Editors.]

The address of Janabe Fazel followed. (See page 82.)

Convention—Tuesday Morning.

Janabe Fazel said: "Many problems are to be discussed in a short time. Praise be to God, that the delegates are all in a spirit of love and amity, and all deliberations will be in that spirit. The Mashreq'ul-Azkar, teaching, and publications are some of the matters to be considered. The confirmations of Abdul-Baha are with these sincere souls. Abdul-Baha says, 'Forget personal likes and dislikes. The Holy Spirit will descend upon thee and the wings of light be given, so that you may soar in the atmosphere of reality.' My advice is to turn all hearts to Abdul-Baha and to supplicate for perfect unity.

"Upon my arrival in America last year it was my joy to enter the Convention and to feel the spirituality of the friends. Now, after twelve months, I expect to find you in even a greater degree of love and unity. During my extensive tour the Mashreq'ul-Azkar has been found to be one of the greatest teachers of the Cause of BĀHA'O'LLAH. Whenever presented to an audience, innumerable souls rushed to the platform and said they had read about it. Now that the model is selected, ways and

means for its construction is the next important problem. I hope these delegates will have a new vision.

"Another important matter is teaching. Still another is publication. Later I will speak. Now my prayer is for your success and prosperity."

The work of the Convention was expedited by the report of the Agenda Committee, Mr. George Lattimer, chairman. The following matters were reported for consideration: Proposed reincorporation of the unity, ratification of contracts, Bahai Calendar, Education in the Orient, memorial to Mirza Abul Fazl, Ideas Committee, *Star of the West*, Bahai Publishing Society, *Reality* Magazine, permanent committees, teaching committee, committee on nominations, finance for the Mashreq'ul-Azkar.

A letter from Mr. Charles Mason Remey was read to the Convention. It pertained to the Mashreq'ul-Azkar and the entire morning session was almost given over to matters called up by its consideration. At the conclusion, by a unanimous vote, the secretary of the convention was instructed to express, by letter, its thanks to our absent brother. Mrs. May Maxwell and Mr. Roy Williams eloquently dwelt upon the inviolability and power of the Word.

Convention—Tuesday Afternoon

Janabe Fazel spoke: "It is self-evident that teaching is most important. As we read the Tablets, though they are but two lines, we feel the urge to teach and spread the Word. The only means of spiritualizing and changing the hearts is teaching. As we travelled, we felt the necessity of teaching and sending out teachers, so as to convey the truth. The people hastened after us like men hungry and thirsty. I cannot forget one instance, where an audience encircled us, insisting that another teacher be sent. The example of the teacher is like unto farmers who go through the grounds to scatter the seeds. If the seeds which are sown are not irrigated, they will dry up.

It is therefore necessary to continue irrigating the field of the hearts.

"In Persia they plant the teachings in such a methodical manner that it may be compared to the work of a clock. One teacher follows another at regular intervals. The fields are thus irrigated with the Water of Life. The efforts of the teachers do not go to waste. If your committee takes this as an example and adopts the follow-up plan, the results will be glorious.

"Man is always attracted to the new. If the same teacher remains in the same place the people tire. A better effect is produced by traveling. Materials are also necessary for building. The Bahai teachings are the instruments and channels for universal peace. The Bahais are the instruments. All the affairs should be correlated with the utmost perfection, those who can teach, giving a part of their time, or all should be known. There will be a great harvest from these efforts. It is incumbent upon all to teach; but teachers must be informed.

"We do not, in Persia, have public meetings. Teachers come in contact with small groups, so they are quick to learn individuals and how to attract them. This is wise, so as to avoid giving spiritual indigestion. In this country there are various schools of thought and many walks of life. So it is more difficult for the teacher to adapt himself to the universal needs. So there is great responsibility for the teaching committee and I hope that through their efforts a great spiritual conflagration will sweep the United States."

Tuesday Evening.

Mrs. Louise D. Boyle, presiding, read from the Creative Word:

"Praise be to Thee, O God of Names and Creator of heaven. Praise be unto Thee, for Thou hast made known unto Thy servants Thy Day, wherein the River of Life streamed forth from the finger of Thy Generosity and the Fountain of Revelation and Unity became

manifest by Thy Manifestation to all who are in Thy earth and heaven.

"O God! This is a Day, the Light of which Thou hast sanctified above the sun and its effulgence. I testify that this Day is illumined by the Light of Thy Face and by the effulgence of the dawning Lights of Thy Manifestation."

"O my servants! Ye are the trees of My garden; ye must bear fresh and beautiful fruits, that we and others may be profited by them. Therefore it is necessary for you to engage in arts and business. This is the means of attaining wealth, O ye possessors of intellect. Affairs depend upon means, and the blessing of God will appear therein and will enrich you. Fruitless trees have been and will be fit only for fire."

The chairman, introducing Mr. Alfred E. Lunt, said:

"There is a cry for social justice. Some new adjustment of the economic situation is necessary. Through the application of the Bahai principles there will be 'not warfare, but perfect welfare.'"

Mr. Lunt in part said: "The problem today is as truly universal as any material problem can ever become, because all are in need of food and shelter. Under the feudalism of the middle ages, humanity was in a grasp so unyielding that apparently nothing could unloose it. Much worse was it than modern slavery. It was accepted as a necessity of existence. But even today there are many thousands who utter the cry of despair: 'Let me die! Let me die!' This is the feeling of vast masses of people placed in a degradation which even the brute does not experience. This is the operation of that inexorable law of nature which knows no mercy.

"But now, through the influx of divine justice, humanity has sought freedom from this cruel law. But much of disaster yet remains. The attitude of some elements of humanity toward others is comparable to the wolf that destroys his

kind or the devil fish that shows malice toward its own. Among men, the rule of the law of the survival of the fittest illustrates this unhappy state. Human laws fail, for rules relating to the contingent world do not apply to the true world of man. A king once divided equally all the property of his realm, in the hope that his subjects would enjoy perfect freedom. The efforts failed, because he tried to get results on the human plane, without relying on the power that attracts the hearts. Under the operation of the divine law the poor are exempted from burdensome taxes. Inheritance taxes and profit-sharing also lighten the burdens of humanity by a more equitable distribution of wealth. The divine Kingdom inaugurates the sway of love. Each attracted soul is like a lamp with the oil and wick. The oil is dark and cold and the wick is deep in the lamp. But when it is touched by the flame it becomes bright and luminous. So touched by the flame of Divinity, man realizes that spiritual brotherhood for which he was created."

Janabe Fazel spoke on the conformity of science and religion—the universal education of the future.

Convention—Wednesday Morning.

Janabe Fazel said in part, "Unity is the favorite theme of Abdul-Baha. The unity and fragrance of this Convention will bring joy to his heart. The work of education in the Orient is progressing. I wish to express gratitude and appreciation to the American friends for their aid. The Mashreq'ul-Azkar at Hamadan, Persia, seats one thousand. The friends sit on the floor in Oriental fashion. They conduct a school, a store and public bath. The store helps the revenues of the school. In that city there are many thousands of Jews and the Bahai Jews are numerous. The tie of universal brotherhood is strengthened by their knowledge that there are friends beyond the seas who are thinking of them. On festal occasions the children who are helped by friends here are called

'the children of the American Bahais.' "

The new Temple Unity Board elected follows: Mountfort Mills, Alfred E. Lunt, William H. Randall, Roy C. Wilhelm, Mrs. Corinne True, Dr. Zia M. Bagdadi, Mrs. Louise D. Boyle, George O. Latimer, Charles Mason Remey.

The new National Teaching Committee:

Honorary Member—Janabe Fazel.

Representing the Northeastern States—William H. Randall, Mabry C. Oglesby, Saffa Kinney, Roy C. Wilhelm.

Southern States—Mrs. A. S. Parsons, Mrs. Mariam Haney, Mrs. Della Murphy, Louis G. Gregory.

Middle States—Mrs. Annie L. Parmer-ton, Dr. Zia M. Bagdadi, Carl Scheffler.

Western States—Mirza Ahmad Sohrab, Mrs. Ella G. Cooper, Mrs. Elizabeth Clark, George O. Latimer.

Canada—Mrs. May Maxwell, Mrs. Laura Luther, Miss Marion Jack, J. H. Houghton.

Wednesday Evening.

Mrs. Grace Krug presided and told many beautiful things about the life of Abdul-Baha, whom she saw on her recent pilgrimage. She said he had given a definition of religion as love in action, that attitude toward God which reflects itself in our attitude toward man.

She read: "O son of man! Lift up thy heart with delight, that thou mayest be fitted to meet Me to mirror forth My Beauty."

Mr. Albert R. Vail, with his usual charm, spoke on the essential necessity of the Confirmation of the Holy Spirit:

"It is the day of universal consciousness, and people, whether they live North, South, East or West, can see the light and feel the heat of the luminous Sun of Truth. It is the dawn of the oneness of the world of humanity and of universal peace. BAHÁ'O'LLAH, fifty or sixty years ago, called all nations to become one nation. He proclaimed universal education, to be supplied by the state; a universal language; equality of men and women, the sign of love gradu-

ally penetrating the hearts and the victory of truth and justice.

"The disciples of Jesus had no success until they received the baptism which Jesus promised them. Then all spoke one language. It was the tongue of those who can feel, the music of those who can hear, the spirit of those who can love. It was the outpouring of divine wisdom and love. The greatest turning point in the world's history is now. It is the springtime, when all religions and sects come together in the world's peace. This great peace is preceded by confusion, revolution, upsetting of old systems and forms. But through it all the radiance of divine love bears down upon the world. It brings new virtues, new poets, new arts, a new creation. As Abdul-Baha says, 'the realities of all things move and quiver!'

"The flower that faces the sun receives its full beauty; but if it lets something overshadow it, there will be a deprivation of this bounty. The world's history is written in the springtime of these divine appearances. And now is the greatest springtime, which will make all religions one.

"Philosophers do not make people better. Even the greatest of them, such as Plato and Marcus Aurelius, were powerless to change people's characters. What is needed to improve the world is the power of the Holy Spirit. The Prophets of God, without human means, wealth, education, or power, flood the world with light and transform humanity. BAHÁ'O'LLAH proclaimed universal principles and lived them. He lived love and sacrifice and became more and more radiant. Abdul-Baha reflects that Divine Spirit with the same brilliancy and penetration. It is this power that makes skeptics become believers; doubtful souls have faith; the aged renew their youth; the simple become wise and liars become truthful. It is the dynamic force of the universal religion and the Most Great Peace."

Mrs. May Scheffler and Mr. Albert R. Windust sang a duet.

Mrs. Corinne True, on the Temple of Universal Praise, was the next speaker: "In this temple, God will wipe away all tears from their eyes. It is not that we are to turn away from the great Prophets of the past, but we are to turn toward the Light of the Day of God. It is the realization of the blessed hope and the fulfillment of the great promises which Jesus gave to his disciples. The 'time, times and a half' recorded in the prophecies brought, with its maturity, the declaration of the Bab. Afterward, in due time, came the mighty voice of BAHÁ'O'LLAH. After the dawn many clouds arose. After the sunshine came many storms. But now we are building the Mashreq'ul Azkar, to tell the people that the Great Day has come. It is the day of wonderful peace and love.

"Abdul-Baha says, 'It is in the Orient that peace is born; but in the Occident it is put into action in a practical way.' The oneness of God and the oneness of humanity must go together. For there are not two Gods, but only one.

"Abdul-Baha says, 'The gates of the temple will be flung wide open to mankind, prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts upon all humanity.'"

Janabe Fazel was the last speaker.

Convention—Thursday Morning.

Janabe Fazel said, "Let it be understood that the cause has many branches of service. One is as important as another, for each supports the others and contributes to the life of the whole. The body of the Cause is like the body of a man. Nose, eyes, hands and feet must all be cared for. If a man bandage his eyes the other members will suffer. Consideration and importance must be given to all. Let misunderstanding be entirely removed.

"In Persia there is a central committee to which funds go and from which they are distributed to all the different activities. There is, under the direction of that central committee, a complete impartial distribution of funds. Means are given to carry on the various branches of the Cause. One branch is education. There being no public schools, the Bahais see to the scientific and moral education of their children. Another committee is for charity, helping the poor and aged and those disabled. This committee is constantly at work and is informed about the condition of the unfortunate. The third committee is for teaching. Its members are very busy finding the efficient teachers and directing them. Bahais in Persia give more importance to the teaching committee. The teachers are well informed and set an example of self-sacrifice to all the other promoters of the Word of God. Teachers have a club among themselves to exchange views and experiences they have gained in travel, thus gaining much information. Sometimes the treasury is empty and the friends put their wits together to fill it. After the war there was much poverty and suffering. A relief committee was organized. The spiritual assembly of Teheran issued circulars to all parts. Provisions were sent in from all directions. Although in the famine one hundred thousand people died, not one Bahai perished. Professor Jackson of Columbia University, during a journey in Persia, visited the storehouse built by the Bahais.

"Some of the friends write moral plays to entertain and teach people. Really they do two things by these plays, teach and raise money. One of these plays showed the ancient educational system of Persia, and in contrast, the improvements now made by BAHÁ'O'LLAH. Thus thoughts and character are developed. Another play portrayed the characters of the mullahs, always gathering up money. It created much opposition among the mullahs, who suppressed it.

"I hope that you who have come together here, after consultation, will develop many plans, so that when you go away you may raise funds for the advancement of the cause."

Mrs. Mariam Haney briefly told how the work of the teaching committee was tremendously enlarged, and how through the circulation of the Bulletin and other activities, appeals for teachers, often pathetic, were coming from many directions. The volume of correspondence was very large.

Mr. Randall, reporting for the teaching committee, said he was very happy to have the Convention support the view of that committee, that there was harmony between the Mashreq'ul-Azkar and the teaching work. They were two actions of one heart and one supported the other. The Bulletin, as a teacher, showed no division in purpose.

Dr. Bagdadi quoted Abdul-Baha as dwelling upon the importance of giving solid arguments and proofs in support of the message. Bahais are perfect and convinced, but they must make others perfect and themselves must be convincing. Teachers are of two kinds, those who give all their time to the work and those who give a part of their time. The first group must first prepare the means for their expenses and living so that when they travel their minds will be free from worry. If a person cannot go himself, but defrays the expenses of another, that is praiseworthy. If a teacher is free from asking anybody's aid, his sanctified breath will penetrate. Abdul-Baha refused a large sum sent to him when about to enter this country, offered by friends here. He said, "I have my expenses." This refusal made some souls sad, but there was a wisdom in it. When in Europe he was so pressed for funds that he could eat only bread and vegetables. Yet he paid £150 for the expenses of a student and £500 to one of his secretaries. Such is the standard of severance for the teach-

ers. The doctor cautioned the friends against writing unnecessary letters to Abdul-Baha, whose correspondence is enormous. He called attention to the Bahai Girls' School to be erected on Mt. Carmel and how noble it is to help in this work.

Mrs. Parsons quoted Rouha Khanum, one of the daughters of Abdul-Baha as saying that it distressed Abdul-Baha not to be able to answer all the letters of the friends. If a number of persons were to unite on the same question, it would be much better than for many persons in numerous letters to ask the same question.

Mrs. Mary Lesch transferred to the Convention on terms satisfactory to all, the interests of the Bahai Publishing Society, thus safeguarding this splendid institution.

Dr. Maxwell-Rider, spoke of the possibilities of moving pictures as a means of presenting the Cause to the world.

Mr. Windust presented the matter of the STAR OF THE WEST, and the necessity of its receiving the support of all the friends in order to grow.

Mr. Oglesby reported the text of a cable sent by the Convention to Abdul-Baha, supplicating divine assistance.

Mr. Gilligan spoke interestingly of prison work as a large and inviting field for Bahai activity.

Mrs. Marjorie Morton made an eloquent plea for the women of the Orient, whose lives of exclusion and repression made them the real martyrs of today.

Mrs. Boyle and Mr. Vail explained the needs of the School of Tarbiat, the latter paying a touching tribute to the late Miss Lillian Kappes. Funds for the support of scholarships in this school can be sent to Mrs. E. R. Boyle, The Hadleigh, Washington, D. C.

The reading of a Tablet of Abdul-Baha to American friends closed the Convention. His divine and holy love is the light of consultation and the boundless treasury of the friends.

بگو تا خلاص شوی دل او اظهار اشتیاق بشهادت کرد
حاجب الدوله حکم داد که او را بتناؤ خفه کنند و چون تن
رها کردند روح الله بنیه جان بود بله میشد حاجب
الدوله گفت سختی مرگ را دیدی همین قدر بگویند بجائی
نیتیم بسیارست خلاص میشوی او جدا میشویم که زود
به پیوسته خود میخا صد ملحق بشود باینجهت حاجب الدوله
حکم میکند که میر غضب سراور را ببرد و سرش را ببرد
فجیه باختر: حکومت ایران بعد از اعدام کردن این
دو نفس مظلوم فهمیدند که رضا قاسم شاه از بهائیان
نبوده است زیرا آن رضا بمضمون شعر اقرار کرده بود
و اقرارش از این قرار بود:

« مطیع آل احمد محبت و جهاد
فری همه ایران ضای شاه حکام
نه بایم نه ستیم نه صوفیم
شیعه امیر بکارم »

MARTYRS and PRISONERS

IN PERSIA 1896.

FROM LEFT TO RIGHT:—

MIRZA WARGHA, HIS SON ROUH'U'LLAH,
(The Martyrs). Mirza HUSSEIN-
ZANJANI. HAJJI IMANI.



[بقیه دارد] دکتر الوحید رضی

از جمله زائرین مطاف ملا اعلی که شب و روز با او ایست
و جلسی بودیم جناب پسر و برادر این دو شهید آقا میرزا
عزیز الله خان بود روزی این عبد از تفصیل شهادت
حضرت والد و برادر ایشان سؤال نمود آقا میرزا عزیز
الله خان فرمودند مختصرش اینست:

* در سال ۱۸۹۶ بدیم و برادریم میرزا روح الله
در وقت حرکتشان از زنجان برای طهران حکومت
ایشان را گرفتند و بزنجان مراجعت دادند حاکم
زنجان علاء الدوله بود در چنین مجلسی حاضر کرد
و با ایشان صحبت نمودند خرد علاء الدوله خیلی لایم شد
بعد از طهران از ناصر الدین شاه امر آمد که مغلوبه بطهران
بفرستند ایشان را و جمعی از لجای زنجان که همه گرفته بودند
مغلوبه بطهران فرستادند در ورود طهران به محبس
آوردند اسباب ایشان را تماماً دستخاضط کردند ولی از جانب
صدراعظم وعده داده بودند که روز جشن نصف قرن
سلطنتی چون تمام مجوسین دولتی آزاد خواهند کرد آن
بهائیان اسیر زندان را هم آزاد خواهند نمود اما
از غریب اتفاق در روز جمعه که شب نصف قرن ناصر الدین
شاه بود رضائای از جمعیت مشروطه و جمهوری طلب
در جامع شاه را گشت رئیس مجوس بتصور اینکه این قاتل
بهائی است برای انتقام مجوس شتافت و امر داد که جمیع
بهائیان با مجوسین را برهنه کرده و لنگ و بسته بیرون بیاورند
در ابتدا به حضرت و قافش داد و گفت شاه ما را کشتید
ایشان جواب دادند که بهائیان ممکن نیست که قتل نفس
کنند حاجب الدوله اصرار کرد که اگر می خواهید خلاص شوید
باید از این دین بهائی تبرع کنید ایشان جواب دادند
که سالها از روی چنین روزی کشیدیم حال که مقصود از
شده خوردن از محروم نمیکیم حاجب الدوله حکم داد
سر حضرت و قافرا در کتفه بگذارد و بعد خود را
باغداره حضرت و قافرا ریزد و بزرگ کرد و بعد بروج
خطاب کرد که حال پدرت را دیدی بد باین بهائی

پرستد توجه بآن دارد از هر زجایی باشد

[مناجات در ختم مجلس]

هو الله

اعضاد و نه مهربان بصیرت هاد و روشن گویان گوشها را شنو
نما دلهای مژه دار و نه کن نفوس خوار را بیدار نما خداوند
مارا از هر قیدی آزاد نما و بجهان ناهم و دخیل و کلاز کن
خداوند عنایت فرما که ترانستیم و عاشق جمال تو باشیم و غیا
شمس حقیقت باشیم انوار حق طالع شود طالب رافع طبع باشیم
از هر گناشتاریا بید خداوند مارا از عالم محدود نجات ده بجهان
ناهم و دخیل و کلاز کن نفوس خوار را بیدار نما و بجهان
جستجوی تو غایم و شاهد جمال و کمال تو کنیم تویی بخشنده تویی
مهربان تویی قادر و توانا

مناجات برای اطفال مدرسه ادین بورگ اسکاتلند

هو الله

خداوند مهربانایا این اطفال نازنین صنع دست قدرت
تو است و ایات عظمت تو خدایا این کودکان را محفوظ بدار
مؤید بر تعلیم کن و موفق بخدمت عالم انسانی نما خدایا این
اطفال مانند در دانه اند در آغوش صدف عنایت
پرورش ده تویی بخشنده و مهربان

روح مبارک مخصوص مؤمنان

هو الله

شخصی را تالیف شما بشایع غفر را مطالعه نموده و بالحق
آرا و سیدی در آن جهت تأیید عالم انسانی مطالعه شد
مختصر اینست در تعالیم مقام الله موصوفات و این اعظم
از مساوات است مساوات امری است مجبری و لکن مساوات
امریت اختیار و کمال انسان بعمل خیر اختیار است نه
بعمل خیر اجبار است و لکن خیر اختیار است و آن اینست
که اغنیاء مساوات بفقر اکثر یعنی اتفاق بر فقر نمایند و
بمیل و اختیار خویش نه آنکه فقر اغنیاء را اجبار نمایند زیرا
از اجبار اختلال حاصل گردد و انتظام امور بیشتر

مختل شود ولی موصوفات که ان اتفاق اختیار است
سبب راحت عالم انسانی است سبب عزت عالم انسانی است
و سبب نورانیت عالم انسانی است چنانچه آثار جبریه
و انجبار در سیاحت شهرهای امریکا مشاهده شد
یعنی در بعضی دارالفنون ها و انجمن های صلح و ترویج علم
لهذا در حق شما دعا میکنم که همواره مشغول با طاعت و بکثرت
آسمانی باشید و سبب اعمال خیریه در شرق و غرب گردید
تا در ملکوت الهی مانند شمع روشن گردید و عزت
و حیات ابدیه یابید و از افق ابدی مانند ستاره بدرخشید
و بجا دارم که احترامات ناظمه را قبول فرمایید

ع

در خصوص اهمیت تبلیغ

هو الله

ای دختر ملکوتین نامه تو رسید امروز باید جمع احبک
الهی در فکر تبلیغ باشند نه تأسیس مجاز زیرا از تأسیس
کمیته ها ثمری حاصل نشود یک اسمی بی رسم ماند
چند روزی اجتماع بعد متفرق میشوند ولی اگر تبلیغ
مشغول شوند نفوس را زنده نمایند و در ملکوت الهی
و نزد عقلای احبای رحمان عزیز میگردند چنانکه دیده
شد هر نفس سبب هدایت و تربیت و حسن اخلاق
نفس شد او مقرب مگاه الهی گشت و مانند شمع
روشن در بین جمع جلوه نمود امید و ام یاران الهی
و اما در سبب تربیت نفوس مشربند و با قلبی فارغ
و جانی مستبشر بیشتاریات الهی با خلق محشور گردند
پسر عزیزت و دختر مهربانت را از قبل من مهربانی
برسان چنین بستر ... محترم غیت بخیرانه برسان
همیشه بیاد او هست و علیک البهاء الانجوع ع

نیایان حضرت عبداللہ

[بقیه از شماره سوم جلد ۱۲]

حضرت وزقا و پسرش حضرت روح الله

باقیت اینست معنی فنا و انعدام شلای جسم انسان خاک میشود
بعالم جاد انتقال نماید آن خاک وجود دارد پس معنی انعدام و فنا
انتقال از صورتی بصورت دیگر است و در عالم صور هیچ کائی و ابرود
صورت نه بل صورت واحد دارد جسمی مدام مثلث است برین مختص
نمیشود اگر مختص برین است مثلث نمیشود و لکن روح انسان در آن
واحد دارند و جمیع صورتات حاله در عقل و روح شما هم میسر است
هم مختص است هم برین است و هم مثلث جمیع صور در آن واحد در هر
موجود فاقد صورتی نیست تا انتقال از صورتی بصورت دیگر نماید
لهذا البت است انتقال ندارد جمیع صور را همیشه داراست این برهان
واضح است برهان دیگر جسم انسان کای علی حد است کای صحت کای
ضعیف کای حسین حالات مختلفه دارد اما روح در حالت واحد است
چون جسم ضعیف شد روح ضعیف نشود پس حقیقت معنی
انسان تغییر ندارد اگر وقتی قطع شود یا پاره پاره گردد در روح
تغییری حاصل نگردد پس انعدام عبارت از تنبیر جسم است
و روح تغییر ندارد لهذا همی و باقیست ثالث موت عبارت
از فقدان احساس است در فم جسم احساس ندارد چشم
نمی بیند گوش نمی شنود مشام استشمام نمیکند ذائقه و لایحه
معطل میماند جمیع قوی معوق جسم مرده است هیچ احساسی ندارد
اما روح ساکن است در خواب می بیند می شنود و مگویر جمیع قوی
او در کفالت و اگر انسان جسد تنهائود بایستی هیچ حرکت
نداشته باشد و مرده باشد پس در این جسد یک حقیقت
ثانویه ای هست که محیط بجای آن ایستاد و کاشف اسرار کائنات است
که بدون چشم می بیند بدون گوش می شنود بدون دست می گیرد
بدون قلب را می گویند حقیقتی است غیر محدود و حال آنکه جسم محدود
پس ثابت شده حقیقت ثانویه ای هست در انسان که از هر آفتی
آزاد است و بدون تغییر باقی و برقرار و دیگر اینکه در هر جسد
میگویند من گفتم من رفتم آنکه مگویند من چنین گفتم آن کیست ؟
یک حقیقت ثانویه ایست که با او مشورت می شود که این کار نافع است
یا مضر این کار را نکنم یا کنم چه نفع خواهد داشت آن روح که
با او مشورت میکند اگر بگوید این کار را نکن میکنی و لایحه
واضح است حقیقت ثانویه ایست که را کبات حقیقت جسمانیست

آن سراج است و این زجاج اگر زجاج بشکند بر سراج ضریق نمیزد
بلکه باقیست . انسان سیر مراتب و درجات میکند تا بر تبه ای برسد
که فوق تبه این عالم جسمانیست تا بعالم کمال برسد پس جمیع
زجاجها را ترک کند و بعالم انوار اشتابد و وقتی این سراج در زجاج
بنایق و وقتی در زجاج حیوانی و حال در زجاج انسانی لهذا اگر زجاج
بشکند سراج فانی گردد این بر همین معنی است نه نقلی که انکار
بتوانند نمود . باقی اتمیم بر سر مطلب که عالم وجود بدلت ندارد
وجود ندارد یعنی استفاضه وجود از یک حقیقت که در این عالم
که این وجود صادر از اوست چنانچه کوه از خاک است کاشع
از آفتاب صادر و انوار روشن نماید زیرا آفتاب مرکز انوار است
اشعه آن کائنات را روشن کند کائنات تا بیست است اما شاع صا
از مرکز انوار فاضل جمیع کائنات آن شعاع فیضات الهی است
و اعظم فیضات مظاهیر مقدسه الهیه اند و آن حقان حقیقت
واحد لکن مطالع مختلف نور و احوال اما زجاج متعدد
هر وقتی آن نور واحد در زجاجی است نور غیر منقسم است و در زجاجها
مختلف و متنوع پس هر چند از زجاج جسم متعددند اما از حقیقت
واحد و آن حقیقت تجلی شمس واحد است در زجاج متعدد کما
و با هر مرایا متعدد اما شمس واحد این دوازده برج متعدد
ولی شعاع از مرکز واحد صادر چون مرکز تگری کل کواکب و
دوازده برج منقسم در این دوازده برج یک شمسیت لکن وقتی
از برج عمل طالع و وقتی از برج اسد و وقتی از برج جد و وقتی از
نقطه اعتدال ربیعی و وقتی از نقطه اعتدال عیسی و وقتی از
نقطه انقلاب شتوی طلوع نماید و شمس واحد است هر چند در برج
متعدد اما وقتی که آفتاب از برج سرطان طالع البته شد بدست چرخ
در جری طالع آنقدر حرارتش شد بدیده این جهت است فرق
بین ظاهر آلهیه اما فی حقیقه حقیقت واحدند پس انسان
باید نظر بر برج داشته باشد بلکه آفتاب را بر ستار هر نقطه
طالع شود نور را پرستش کند از هر زجاجی کما که نور را
زجاج محدود است اما نور غیر محدود نظر انسان باید نا محدود
باشد چه اگر بنجاح ناظر باشد شاید نور از این زجاج بر
زجاج دیگر انتقال نماید آن وقت بخور میماند اما چون نور را

نجم سیراختر

قیمت اشتراك سالیانه ۳۰ دلار است بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقای رفیقا مادی و معنوی نوع بشر و یکانه وسیله انتظام و الهیان عالم است نمی تواند و معالوت نمیده که موافق این مقصودست و علاوه

شماره چهارم جلد دوازدهم ۱۷ ماه می ۱۹۱۱ء موافق اول ماه عظمت ۷۷ بهائی

خطاب حضرت عیسیٰ علیه السلام
در انجمن پیاسوفیهای اوین بول اسکاتلند تبلیغ
۹ ماه جانوری سنه ۱۹۱۳

هو الله

امتیاز چون در مجلس شما هستم بسیار میروم زیرا شما الحمد لله
تحقیق حقیقت نماینده انتقال ابداء و اجداد فانیان اید
مقتضای عرفان حقیقت است در هر جا که آشکار شود ادیان
موجوده است و تقابلند حقیقت ادیان از میان رفته و تقابلند
بهمان آمده که هیچ تعلقی با اسرار ادیان الهی ندارد اسرار الهی
الهی برای نورانیست بشر است بجهت نوع انسانی است بجهت الفین
فکر است بجهت ظهور و وحدت عالم انسانی است لکن هزاران فرد
که ادیان را سبب زلزل کرده اند و باید که یکبار او را کنند و خرد دیگر
بیزند و خامان یکبار دیگر را بخوانند بجهت اسیر تقالید و در متلاش خود
بهری است بجهت پیروی میگرد چون بدین پیروی بود من هم
بهری هستم دیگر و مسیحت چون پیش می پیورده دیگر و سلمان چون
پیش سلمان بوده از هر دو پیروی همین اصل میدهد پس چون شخص
کند جمیع لیبرال نمایند و هر تحقیق در میان نه اگر تحقیق حقیقت
میشود همه متحد میگشتند زیرا حقیقت کیست تعدد ندارد و انانیت
جمیع ادیان است و چون این نفس را از تقالید منقطع و از این پیروان آزادند
و هر تحقیق نماینده لهذا من بسیار میروم
چون نظرد که انانیت من بستم هر کانی مرکب از اجزای انانیت است

که از اجتماع این اجزاء فردیه این کائنات پیدا شده و این فانیان است
و قابل انکار نه لهذا هر چیزی را جز از فردیه در صورت انانیت سیر دارد
و در صورت فکالی مثلاً این لکن آتشیه بی نیست که مرکب از اجزاء و فردیه
تکونی هر چیزی از آن در عالم جاد بود و در صورت انانیت عالم جاد بود
داشت و در صورت فکالی حال عالم بیان آمده و در صورت انانیت
دارد یک روز بصورت این کل روزی بصورت کل و در صورت دیگر
خلاصه در صورت انانیت عالم نبات سیر نماید و این نباتات است
هر چه بخت طبیعی بعدی عالم حیوان سیر کند و در صورت انانیت آن
عالم در آید تا به عالم انسان انتقال کند و در صورت انانیت عالم
انسانی سیر نماید خلاصه این فرد در صورت جمیع کائنات سیر کند
و در صورت فکالی دارد لهذا هر چیزی در هر چه هست پس بر
هر فردی انتقال فانیان است و در هر انتقالی کمال تا جامع کمال
گردد این فانیان فانیان الهیات که انسان فانیان در حقیقت با
زیر بنای روح مسلم است روح ابدیت فانیان نذر و برهان
عقلی آن نیست که انسان دو حقیقت دارد حقیقت جسمانی
و حقیقت معنویه حقیقت جسمانی فانیان اما حقیقت
معنویه باقی زیرا فانیان را است از انتقال از صورتی بصورت دیگر
مثلاً این کل اندام دارد چرا از این صورت بصورت جمادی انتقال نماید
(ما معدوم نمیشود باز ما ده آن باقیست فانیان صورت باقی بصورت
جمادی انتقال نموده مثلاً این علف حیوان مجزعه معدوم نمیشود بلکه
فانیان و علف را از انتقال است از صورت باقی بصورت حیوانی اما معدوم
صورت نشده اندام و همان انتقال از صورتی بصورت دیگر است اما معدوم

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

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JENABI FAZEL AND MANUCHER KHAN WITH THE BAHAI FRIENDS IN KENOSHA, WIS.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 12

Nur 1, 77 (June 5, 1921)

No. 5

The Conformity of Science and Religion — The Universal Education of the Future

Address of JENABI FAZEL, delivered at the Bahai Congress, held in the Auditorium Hotel, Chicago, Tuesday evening, April 26th, 1921
Mirza Ahmad Sohrab, Interpreter. Stenographically reported.

THE cause of His Holiness, BAHA'O'LLAH, is a movement, a dispensation which includes in it the dreams, the visions, the aspirations and the hopes of the past seers, prophets, thinkers and philosophers, impartially, and with an eye of justice and equanimity.

If a student studies and investigates the realities and the principles of the religion of BAHA'O'LLAH, he will find therein all the truth, all the realities, which are for the betterment and the refinement of character and the development of humanity.

One of the cardinal principles of this blessed dispensation is the conformity of all religious ideals with scientific deductions. If a person ponders over this great principle, he will realize that it has solved one of the greatest problems of the age; it has eradicated the source of many misunderstandings and confusions which were the causes of war and struggle in former ages.

There is no doubt whatsoever that in this universal scheme of things, in this laboratory of nature, there is no more complete, and intricate, and subtle faculty created by God than the brain and its manifold convolutions. The categories, psychological and spiritual, belong to the manifestations of the brain. No matter how you may locate it, whether in the cerebrum or cerebellum, whether in the lower or upper part of the brain—these

categories are the most wonderful, the most perfect realization of this great phenomenon called mind or brain.

The sublimity, the grandeur, and the all comprehending powers of man emanate from the mind. If man were minus the functioning powers of the mind, he would be less than the animals, or anything in the animal kingdom, save certain kinds, who manifest greater powers of instinct or characteristics than man.

The intellectual function in man is like a brilliant star or lamp deposited by the hand of the Almighty in the very center of the human being, which functioning power has the quality of revealing and discovering all the secret laws of nature and creation.

It is the manifesting of that mental power which has made possible the revelation of the mysteries of the laws of nature. It is through that intellectual power that sciences, arts, crafts, industries, and all the other instruments and channels of modern civilization, have transformed the world, and have brought to them those elements which have made life livable and comfortable in our modern civilization.

We can liken this intellectual power to a mine in the depth of which there are infinite gems and jewels. From the beginning of creation the world of humanity has been digging and digging so that these jewels and gems, hidden in

the mine of intellect may be displayed. But, how much of it have we brought into display! only, very, very, little. What we have is only a drop, and what is hidden, still, and which we must develop and explore, is like a great infinite, depthless, boundless ocean.

It is beyond a shadow of doubt, that these powers of the mind were undergoing from time immemorial great changes and transformations, and these transformations and metamorphosis lead to the expansion of the intellect, the extension of the domain of knowledge, the bringing into the world of reality those invisible laws of creation.

If we overlook the mind and its manifestations, the results, and the outcomes issuing from the activity of this intelligence, what would be man? What will we be? Only a conglomeration of flesh, muscles, bones and other materials—nothing more.

Consequently this intellectual force is a guide and an unerring companion, an inner prophet, an interior saviour deposited in the nature of man by the hand of God, that leads man from the path of wrong into the highway of righteousness, that teaches him to shun evil and hasten toward good.

In the world of science and knowledge, if we go back into the Dark Ages, mediæval history, we find many seemingly scientific hypothesis and theories which were looked upon as realities in those ages; but they are today exploded through new discoveries. How are we going to explain those phenomena? We can explain it by this fact, that those theories, looked upon as realities by our forefathers, were simply efforts of the mind, assertions of man to explain certain unexplained laws, and as man is a curious animal and he desires to know things these were his efforts to find out, and when the time passed and the necessity for those laws was obviated, greater and more perfect laws were born into the world.

The science of astronomy is the great-

est illustration. Because, there was a time when the Ptolemaic system was taught in Egypt, later on adopted by the Greeks, and then introduced into Europe—that the earth was the center of the universe and the sun, the stars, the planets, all revolve around this infinitesimal globe of ours. How ridiculous this theory seems to modern mind! And yet, for ages and ages it was taught, and anyone who departed one hair's breadth from this theory was looked upon as a heretic and a dangerous man.

Is there any intelligent being today, who would rise and say that we must still believe in that ancient, exploded theory of astronomy or astrology?

Now, here is one philosophical point that I call your attention to: Just as the sciences of the world evolve and every age has its school of science and philosophy, likewise, hand in hand with science and philosophy goes the development and the evolution of religion. Religion is an index to the science of the day, and science is an index to the religion of the day.

The prophets and the manifestations of God are the teachers in the schools of humanity; just as the teachers in our schools have to teach the children in accord with their receptivity for growth and mental acquisition, likewise, these great prophets taught the children of mankind from age to age in those lessons for which they were adapted, so that they might go through certain classes, receive their certificate, and attain to the higher and the highest classes of perfection.

We are living, today, in a universal age, in an era of universal consciousness, in an age of the discovery of the sciences, the display of imagination, the perfections and the revealment of the mystic laws, and if we study the contents of the seven books of the religions of the past, we find in them certain statements which are not in accord with the deductions of modern science. What are we going to do with them?

Because the priests of religions, the teachers of these sacred books, assert dogmatically that these statements must be taken literally, and not otherwise, and that their outward meanings must be accepted by the people, without any interpretation, we find an increasing number of men and women leaving their churches and religious organizations, disappointed with the kind of teachings that these teachers give and thus avoiding all religions and anything that savors of religion.

To make this matter plain—the students of religions in the past, from certain statements in their books, gained a conception of Deity which is anthropomorphic, that is, a human being sitting on a throne with a long white beard, with thousands and thousands of angels bowing down before him doing his bidings and singing songs and hallelujahs. This conception is based upon the theocratic or rather despotic Oriental idea that the king was that type, the highest in the government, with all the ministers and courtiers doing obedience or prostrating before him in every way. They got their conception of God from their idea of government.

Now, it is very well, and very good for our ancestors to have believed in this theory, because the signs of the creation inculcated and developed such thought; but what can we do today, when modern sciences have exploded that idea of heaven, that locality where this so-called God was residing? Where is that place? Science comes and tells us that this is an infinite expanse of ether; the more you ascend the more infinite it becomes and thus the place and the position of the ancient heavens are all obliterated.

Similarly, in regard to the question of the creation. It was taught that God created this world in six days; that the time will come when He will repent of His creation and He will destroy it, and all the world must come to an end. Now, the story of geology, and other similiar sciences, tells us that this world has been

created millions and millions of years; that it will run according to normal life many more millions of years. How are we going to conform these two principles or ideas?

The ancient theologians tried to find out, or locate, hell. So after much discussion, they came to this conclusion: That it was in the center of the earth—very hot—and it was a square plane, rectangular, all its angles equal to each other and that all the evil souls were thrown in the depth of that fiery lake. Geology has come and exploded this theory.

Now, these material or physical facts of nature, misinterpreted, are miraculous religious ideas without conformity with science and reason. Both these ideas are against scientific principles and must somehow, in this age, be squared, before religion can advance in the consciousness of man.

When an intelligent person presented himself before a priest and asked him questions similiar to those we have propounded in the lecture, about these matters, and asked him to explain the meaning of these things, that they were unreasonable and unscientific—all that that priest or minister had to tell them was, "You have to believe in these things blindly. Faith is the law. You must not search, you must not investigate. These are beyond your conception; just continue to believe and somehow, some day you will find it out." (Laughter.) A rather weak consolation.

This had two evil results: Firstly, a scientific mind would never believe in these metaphysical theological dogmas; and secondly, it drove away many many thousands of students who were open minded and ready to believe, but they could not be convinced because these ministers of religions were unable to explain these ideas and give to these men that religious consolation and trust which are the foundation of life.

You have only to read the development of the history of the religions and find

throughout various ages and cycles that there have been great prophets and great philosophers and scholars who tried to conform religious laws with scientific postulates; but these religious ministers, who were engrained in their fanaticism and dogmatism arose against them and ostracized them, looked upon them as heretics, burned them at the stake and thus throttled the voice of freedom and the development of conscience.

This struggle between science and religion, this conflict between faith and science went on and on, till in the appearance of BAHÁ'Ó'LLAH, seventy years ago, he through his divine power, through his supernal majesty, evolved that heavenly plan for the unification of science and religion which will continue throughout all the succeeding ages, with increasing blessings upon mankind.

He stated that God is reality. Religion is likewise reality, and this reality is not against science. If religious idea is against scientific ideas, it is superstition and must be thrown away.

His greatest divine service was to write spiritual interpretations of the religious books of the world explaining their meanings so that they are today in conformity with the scientific conscience of the time.

Poetically and spiritually he said, "the soul of man is like unto a bird." Just as the bird cannot soar toward the apex of heaven, likewise, the bird of the soul cannot soar or fly in the atmosphere of knowledge without two wings—the wing of science and the wing of religion.

Science without religion is similar unto a jewel which is covered with soiled and tattered cloths, or it is like unto a light which is shining through a dark, sooty,

glass. Science without religion is likened unto a very beautiful, perfect body, but lifeless; like unto a very clear glass, but lightless.

Here comes in his system of education which is based upon the development of the mind and the heart, of the intellect, of the emotions, so that side by side these two powers, religion and science, may work and advance along the highway of humanity.

Science and religion are likened unto two eyes for the body of mankind; likened unto two pillars for the erection of the palace of human brotherhood and solidarity.

Almost all the differences and dissensions existing among the religions of the world were based upon ignorance and misunderstanding of the realities of their books and when BAHÁ'Ó'LLAH explained those facts to them and corresponded their religious ideals with scientific or intellectual principles all the differences were removed and a great urge or surge of spiritual life appeared.

BAHÁ'Ó'LLAH, consequently, brought to us the essence of religion which is the reality of science and he gave to us the quintessence of signs which is the jewel of religion and thus united and harmonized the religions of the world and removed all signs and theories of conflicts and turmoils.

This is the age of illumination, this is the cycle of light, this is the era of human brotherhood, this is the time for universal peace, and we cannot—and will never—have the realities of these principles until all of us will arise and conform all our religious ideas to scientific principles. Thus these two blessings of God will transform the surface of the earth into the paradise of glory.

The Convention for "Amity between the Colored and White Races," based on Heavenly Teachings, held in Washington, D. C., May 19, 20 and 21, prompted us to publish the following compiled from the Words of BAHÁ'Ó'LLAH and Abdul-Baha, bearing upon this important matter.—*The Editors.*

The Removal of Race Prejudice

Excerpts from the Holy Utterances of BAHÁ'O'LLAH and ABDUL-BAHA.

Compiled by M. H. and M. M.

From the Utterances of BAHÁ'O'LLAH.

WE desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition, worthy of bondage and banishment that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease, and differences of race be annulled. What harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the "Most Great Peace" shall come. Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the hap-

piness of mankind these strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.

Let not a man glory in this, that he loves his country. Let him rather glory in this, that he loves his kind (humanity).

O ye discerning ones of the people! Verily, the Words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of the comfort and the advancement of humanity. This handful of dust, the world, is one home; let it be in unity. Forsake pride; it is a cause of discord. Follow that which tends to harmony.

From the Utterances of ABDUL-BAHA.

O ye dear ones of Abdul-Baha!

In the world of existence the meeting is blessed when the white and colored races meet together with infinite spiritual love and heavenly harmony. When such meetings are established and the participants associate with each other with perfect united love and kindness, the angels of the Kingdom praise them and the Beauty of BAHÁ'O'LLAH addresses them: "Blessed are ye! And again, blessed are ye!"

(From a Tablet to Mr. Louis G. Gregory, Washington, D. C.):

O thou wooer of Truth!

Thy letter was received. Its contents indicated thy attainment to the Most Great Guidance. Thank thou God that thou hast attained to such a bounty,

discovered the faith of the Kingdom and received the glad-tidings of the universe of the Most High. This divine bestowal is conducive to thy everlasting glory in both worlds.

I hope that thou mayest become the herald of the Kingdom; become the means whereby the white and colored people shall close their eyes to racial differences and behold the reality of humanity—that is the universal unity which is the oneness of the kingdom of the human race, the basic harmony of the world and the appearance of the bounty of the Almighty.

In brief, do thou not look upon thy weak body and thy limited capacity; look thou upon the bounties of the Lord of the Kingdom, for His confirmation is great and His power unparalleled and

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'U'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Nur 1, 77 (June 5, 1921)

No. 5

The Martyrdom of Mirza Jacob Motahedi

RECENT LETTERS FROM DR. SUSAN I. MOODY
AND DR. HABIBOLLAH.

Teheran, Persia, March 21, 1921.

To the STAR OF THE WEST:

I am sending you the original letter of Dr. Habibollah that, as he says, the friends "may know by what means the Cause progresses here."

This is the *first Jewish martyr* in the Bahai Cause. He sought martyrdom and it was granted.

I know Mirza Yousef Khan, the Bahai teacher, well, for he was connected with the Tarbiat boys school for many years and then had a good position in the Government which, he gave up when the friends in Kermanshah urged him to come and help them in teaching seekers for light. As Kermanshah is now too disturbed for open teaching he has gone on to Bagdad to work there.

Miss Stewart is still en route from Acca, now detained in Hamadan by bad roads and much depth of snow. In Teheran it is snow and rain combined.

In loving service, ever in His Name,

S. I. Moody.

Kermanshah, Persia,

January 27th, 1921.

Allaho'Abha!

Dr. Susan I. Moody.

Dear spiritual sister:—Mr. Fareeborz-Lessanos-Sultan gave me your love and greetings. I was thinking of sending you a material present, but I am quite confident that you are much more interested in spiritual matters, so I satisfy myself by writing, in brief, the history of the martyrdom of Mirza Jacob Motahedi, which by itself is one of the most pathetic events of history—a tragedy which touches every hard-hearted man, how much more a believer who is in full sympathy and firmness as you.

Of course, you have heard of the agitations of the Mohammedans during the last four or five months. They threatened the believers, particularly Mirza Jacob Motahedi. He was banished, he was cursed, he was imprisoned, etc., but he spiritually withstood them gallantly. He showed a splendid spirit of magnanimity and fearlessness. The gover-

nor chose a policeman to escort him; he refused that, too. Every one of us could see clearly that his life was in great danger and we were always advising him not to live in this town. His words were, "I am not afraid to be killed in the Path of God." Finally on Saturday, the 12th of Jamadi Aval, 1339, while he was walking with his brother Hadji Mirza Yousef, in the streets (at 12 A. M.) he was shot dead by a young terror, who up to the present time is walking freely in the town. Hadji Mirza Yousef had fainted; afterwards he came to my house in a state of absolute collapse. I treated him and he was resuscitated. Had he expressed himself he would also have been killed. His wife was pregnant. Both of them went to Hamadan full of spiritual happiness and firmness in the Cause. Hadji Mirza Yousef was encouraging each and all of us. He said to some of the believers, "Why are you frightened? My brother is killed and not yours; if we do not sacrifice our lives and properties in the path of God, we are not Bahais."

The dead body was carried by the policemen to the police station. There was a crowd of about 5,000, or more, in a great state of agitation—shouting, jeering and cursing. None of the believers could reveal themselves amidst this furious mob. Even the Jews expressed their enmity; they did not allow the body to be buried in the Jewish cemetery.

At the moment when the enemies thought that the limit of humiliation had been reached, Mirza Yousef Khan Quasvini, the Bahai teacher, began teaching the policemen and officers, by telling them that Bahais are quite willing to be martyred; they are not displeased at the Divine Decree. He said that besides this Mirza Jacob Motahedi had written a petition to Abdul-Baha begging him to accept his martyrdom. He said that today we are not sorry, today we are spiritually in great joy

and fragrance and he began chanting the *Hidden Words* and started with the policeman to Nazmieh.

Mirza Yousef Khan was encompassed by a greater crowd. When he went to Nazmieh he took with him four coolies in order to carry the body to the cemetery. His first words to the chief of police were: "The murderer was mistaken; he ought to have killed me. I am Motahedi. We are men who kiss the hands of their murderers," etc.

When the dead body of the martyr was taken to the house, almost all the inhabitants of the town came to see what was going to happen. People were throwing stones, some were beating the body with sticks, some spat at him, others threw ashes and dust on him, shouting, jeering and cursing. In fact, they did all they could; they even wanted to burn the body. They highly praised the "good act" of the murderer. It was 9 P. M. before Mirza Yousef Khan had washed, dressed and placed him in a clean coffin, put a Bahai ring of the Greatest Name upon his finger, kissed him and chanted loudly the Bahai prayer and buried him near the Jewish cemetery.

Dear sister, I am unable to draw the sketch of what I saw while the policemen were escorting Mirza Yousef Khan in front of the "procession" (the body was taken by two coolies). In fact, he showed a very splendid spirit of firmness and self-sacrifice. Amidst the ferocious mob he was gently smiling and very politely walking, two policemen, with fixed bayonets, in front of him, and two others behind; the mass of people following.

The people are talking very much and want to martyr Mirza Yousef Khan. He does not seem to care. All day long he walks the streets—especially in narrow streets purposely—in order to show to the enemies that the Bahais are not afraid of being killed.

The life of the rest of the friends is

in great danger. Most probably a massacre will take place. Each is visited separately by armed men who tell them to leave the town or else they will be killed. Some of the believers are leaving, others are hidden.

The people are secretly talking much about me. I don't know what will be my fate. Whatsoever thing may happen in the Path of God, I welcome it with utmost joy. The only thing of which I

am afraid is that my children may be brought up without Bahai education. Please be good to them.

If you find some interesting points in this letter you are free to write to the believers in America, so that they may be informed by what means the Cause progresses in Persia.

With Bahai love and greetings,

Sincerely yours,

Dr. Habibollah.

The Removal of Race Prejudice

(Continued from page 103)

incomparable. Rely as much as thou canst upon the True One, and be thou resigned to the Will of God, so that like unto a candle thou mayest be enkindled in the world of humanity, and like unto a star thou mayest shine and gleam from the horizon of Reality and become the cause of the guidance of both races.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., Nov. 17, 1909.)

(From a Tablet to Mr. J. H. Hannan, Washington, D. C., received at the same time as the foregoing one to Mr. L. G. Gregory):

Ye have written that the colored Bahais have gathered in one meeting with the white believers, destroying the foundation of racial differences and the barriers of color. When a gathering of these two races is brought about, that assemblage will become the magnet of the Supreme Concourse and the confirmation of the Blessed Perfection will surround it.

(From a Tablet to Mrs. Louis Washington of New York City):

O thou beloved maid-servant of God!

In thy letter thou hast intimated that thou art colored. In the Kingdom of God no distinction is made as to the color of the skin, whether it be black

or white; nay, rather the heart and soul are considered. If the spirit is pure, the face is illumined, although it be black. If the heart is stained, the face is dark and depressed, although it may be of the utmost beauty. The color of the pupils of the eye is black, yet they are the fountains of light.

Although the white color is apparent, yet in it is hidden and concealed seven colors. Therefore whiteness and blackness have no importance; nay, rather the circle of distinction is based upon soul and heart.

(From a Tablet to Mrs. J. H. Hannan):

Praise be to God, that the doors of the Kingdom are opened, the voice of God is raised; no differences remain between the white and the colored races. All of them are favored at the Threshold of the Almighty and all are beloved in the sight of Abdul-Baha.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(From a Tablet to Robert Ferrell):

O thou who art awakened by the Light of Guidance!

Praise be to God, that through Mr. and Mrs. Kinney thou didst hear the glad-tidings of the Kingdom of God and found eternal life through the breaths of the Holy Spirit. It is hoped that the ensign of the Lord of Hosts may be

raised and unfurled among the colored race and through the effort of the friends the lights of guidance be diffused, so that the accomplishments of the black race may equal those of the white race.

Convey the wonderful Abha greeting to the maid-servant of God, Mrs. Marie Botay, and work with her in the guidance of thy race, and endeavor thou so that thy respected wife may be led by the light of guidance.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., April 19, 1910.)

(From a Tablet to Charles Mason Remey):

O dear friend!

. You have written that there were several meetings of joy and happiness—one for white and another for colored people. Praise be to God! As both races are under the protection of the All-Knowing God, therefore, the lamps of unity must be lighted in such a manner in these meetings *that no distinction be perceived between the white and colored*. Colors are phenomenal, but the realities of men are essence. When there exists unity of the essence, what power has the phenomenal? When the light of reality is shining, what power has the darkness of the unreal? *If it be possible*, gather together these two races—black and white—into *one Assembly*. . . . Moreover, by the Will of God, may it be so. This is a great service to humanity.

Mr. Gregory is at present in great happiness. He went to Acca and visited the Holy Threshold and the Supreme Court. He is now, day and night, mingling with the friends of God and Abdul-Baha in joy and gladness. He will return to America very soon, and you, the white people, should then honor and welcome this shining colored man in

such a way that all the people will be astonished.

Upon you be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Words of Abdul-Baha—copied from notes taken at Acca by Mr. and Mrs. Hannen, February, 1909):

There should be no differentiation between the blacks and the whites. All are the creatures of God. All are created by one God. There is no black and white in the Kingdom of God. The purest heart is the best whether white or black. I had a servant—Esphandiar by name—he was better than a hundred whites. He was so good tempered, so faithful and trustworthy. One would be amazed at his intelligence.

The question of the races is one which is extremely regrettable. For the blacks hate the whites, while the whites distrust the blacks. You must overcome this by showing them that you make no distinction. The end will be very unfortunate for both if the differences are not removed.

(Words of Abdul-Baha—copied from STAR OF THE WEST, August 1, 1912):

Consider the kingdom of the animals; there is no strife among them on account of color or creed. If you select a pigeon from Persia, another from Germany, another from France, America, and so on, you would find them living together in complete union and love. Because one was American, it would not object to its companion from Persia. The birds of white plumage would not shun those of black and brown. They would not notice this difference in color, but would dwell together in peace and harmony. Should we not at least attain to their state and possibility? We have reason; we have consciousness. God has taught us through these channels that we were created for unity and love. The heavenly prophets have revealed the principles of His Will and Word. Let us

live in accord with those principles and thereby live in unity with each other.

(Copied from Ahmad's diary letter, September 28, 1913):

I can never forget the day in Washington when our beloved Abdul-Baha called on the Ambassador of Turkey. He was sitting near the window, watching the number of men and women passing by. At the time a young negro as black as coal passed by. "Did you see that young black negro?" he asked. "Yes," I answered. "I declare by BAHÁ'O'LLAH that I wish him to become as radiant as the shining sun which is flooding the world with its glorious lights," he said earnestly.

This example will show you how our Beloved is anxious, and how he is working day and night so that all mankind may advance daily along the degrees of spiritual and intellectual activities of the ever marching upward till it attains to the highest station of perfection.

(Copy of a message from Abdul-Baha to Mrs. Botay, sent through Mrs. Carrie Kinney, Acca, 1909):

Give Mrs. Botay my greetings and love and tell her she must greatly endeavor through the assistance of heaven to cast light among the colored people so that they may become as our brothers; no blacks, no whites; both as one. By this means you shall free Americans from all prejudice. Because in the Kingdom of God all are the same, whether black or white. The greater the faith of either, the more acceptable is he in the Kingdom. A faithful colored believer is a child of the Kingdom; while a white unbeliever is deprived. God looks upon hearts; not upon colors. He looks upon qualities; not upon bodies.

(Some words of Abdul-Baha to Mrs. Botay. This is not a verbatim report, but written at once from memory):

Abdul-Baha said to me that the affiliation of the white with the colored people was a great work in the Cause of God; that I must strive, strive to affiliate the hearts. My services were accepted, and that I was assisted and would be assisted. He said the hearts were not affiliated yet, and if this condition between the white and colored people continued much longer, there was great danger.

(From notes of Mrs. Botay from a private interview with Abdul-Baha in New York City, June 17, 1912):

I asked Abdul-Baha if he meant by telling me to affiliate the hearts of the white and colored people, that I must strive to have them meet together in love and fellowship in one meeting place. He replied: "Yes, that is what I mean."

(Excerpt from Address of Abdul-Baha at 1252 Eighth Street, N. W., Washington, D. C., November, 1912):

This is a beautiful assembly. This is a very good assembly. I am very happy that the whites and the colored are together. This is the cause of my happiness, for you are all the servants of one God, and all are brothers, sisters, mothers and fathers. In the sight of God there is no white and there is no colored. All are in the sight of God as one. Any one whose heart is better, is dearer to God, whether white or colored, red or yellow. . . . Humanity resides in the character. Any one who has a good character, has faith in God and is firm, whose manners are good, whose speech is good, that one is accepted at the Threshold of God, no matter what color he may have.

(To be continued.)

۴ اکتشاف و اختراع تازه

دکتر هاجتیسون امریکائی طوبی دارد میسازد که وزن کله اش ده هزار پوند است و بمسافت سیصد میل میزند
 هاچاک آلمانی طیاره بی اختراع کرد که سیصد و دوازده میل را بیک ساعت میبرد یعنی بحر محیط اتریش را بیک روز در نهایت آسانی طی میکند و بیک هفته میتواند دور کره زمین بگردد
 راه های آهن لکوموتیو از هر آهوی تندتر میروند و چرخ واپور در سرعت هیچ خلق به دنباله می ندارد
 این بدیلات برای تک انسان از طبیعت تعلیم نمیگیرد بلکه تعلیم میدهد ولی با وجود این اکتشافات و اختراعات عظیمه امروز عالم انسانی از رحمت و آسایش و سعادت ظاهری و باطنی ابدی خبری ندارد چه خوش بود اگر این عقولیکه از مادیت متورگشته است از اکتشافات تعالیم ملکوتی حضرت بهاء الله و اختراعات روحانی حضرت عبداله که بب حیات ابدی است و عزت سرمدی است روشن میشوند .

زیارت حضرت عبداله

لایق شماره چهارم جمله وازوم

شهادت مرشد

حضرت مرشد دظهران تصدیق نموده بود بانزکا مراده داشت روزیکه اصحاب قلعه طبری بنابر اتمای به قسم دشمنان بقرآن مهور تسلیم عوانان شدند مرشد هم میان آنها بود اورا نزد مهدی قلی میرزا آوردند سلیمان خان که یکی از سرداران قشون بود و او را پیشتر هم که چشمش را افتاد بحالت فجیعی وری ویاورده که او مرشد تو اینجا چه میکنی مرشد جواب داد علی اتفاقات روزگار است گفت خدامند را شکر کن که مرا اینجا فرستاد تا ترا بخان

دهم و الا الان ترا شربت مرگ میچشانند مرشد بانیک سدا تو موثر لاج آمیزی جواب داد ای فقی من ای سلیمان خان اگر تو نمیخواهی حق دوستی قدیم را بجای آری رجائیم شفاعت مرا نما زیرا باین واسطه از فیض شهادت محروم خواهم شد و از رفعا عقب خواهم افتاد و دوباره گرفتار این دنیای فانی میشوم باز در دوزخ و گرم و نرم و پستی و بلندی روزگار را دیده ام بعد از این دیگر با آن تعلقی نداریم بلکه بیک مشت اصل بخت چندی آ با هم انسر گرفته ایم میخواهم من بعد قشای سرای آخرت غنایم بعد شهیدش گردند

شهادت میرزا قربان علی

میرزا قربان علی از شهداء سبعة بود و در تقوی معروف و مشهور اگرچه از اندک چیزی میترسید ولی وقتی که امتحان الهی باو رسید شجاعت و جرات فوق العاده اظهار داشت مثلا بسبب ایمانش دشمنان او را گرفته و پیش صدر اعظم ظالم که بیک نگاه تمام قشون بازر میآمدند برودن صدر اعظم از او خواست که از سید علی محمد باب تبری کند ولی او در حضور میر غضب گفت میخواهی از علی یا از محمد تبری کن صدر اعظم بسیار متعجب شد و فوراً او را شهید کرد فی الحقیقه عند الانحان یکر الم اوان

واجبان اغنیاء و فقرا

۱۶ ماه دسبر سنه ۱۲۸۰ در بیت مبارک حضرت عبداله میروند : اغنیاء باید بطی خاطر و اراده خود را از دل اتفاق کنند و فقرا باید باطنیه بایشان میرسد قانع شوند بعضی از اغنیاء عمل خیر میکنند ولی فقط از برای اسم و شهرت و مقاصد سیئه

مشرق الاذکار در کرمان

محمد کیم خان اثم و علم و فنون آفرین اتفاق بود و بدو که دشمنان الهی بود که در کرمان کسی جرئت نمیکرد بکلام او ایستاد بآیان و در کرمان مشرق الاذکار را تأسیس نمودند [بقیه دارد]

۳ و عدوان داشتند ولی ما تحقیق کردیم دیدیم این نفوس
معتسه جمع من عند الله بودند همه جا نشانی کردند جمیع
تخلد بلبایا و در آیاه نامناهی کردند تا ما را ازیت نمایند
و متصف با خلاف حمیده کنند حال چگونه از محبت انوار
کنیم نفس سیج روح بخش است شمع بود روشن استاره
موی درخشنده است شعله زردشت بسیار شدید است
نور محمدی بان است چگونه انکار کنیم انکار امر شهود است
ظلم است اگر تقایید را بگذاریم جمیع تنقوشیم هیچ اختلافی
نماند از برای محمدی ندیم عیضا هر ملت و ریس بشکر
سلطنت غریب بر باد رفت لهذا ملت قیم فرس نهایت کره را
از حضرت محمد دارند لکن ما انصاف میدیم از انصاف نمیکردیم
ملت عرب نهایت ذلت بود بسیار خو خوار بود بسیار
بود بد وجهی متوجهش بودند که پدر دختر خود را زنده
زنی خالک دفن میکرد ببینید چه قدر متوجهش بودند
قبایلی بودند متنازعه متقاتله و ازین صحنه عیان گشت
این بود که بایکدیگر حرب کنند اسواران یکدیگر را غارت نمایند
اطفال زنان یکدیگر را سر کنند نفوس یکدیگر را بکشند
و هر قبیله زن جوانه بگیرند حضرت محمد در بین آنها
پیدا شد از قبایل متوحشه را تربیت کرد اینها را مخلوق
بصفات حسنه نمود خویشی را از میان آنها بر داشت
اینها را تعلیم داد و بدجه فی میان که چهار اقلیم عالم سلطنت
میکردند در اندلس و اسپانیا چه تمدنی تا سیر کردند
در بغداد چه خلافتی تا ایس نمودند چه قدر جدیت
بعلم کردند پس چرا انکار او را بکنیم و بسبب عدوان
و بغضا شیم و بسبب این همه خویشی نکریم و بسبب
این همه طوفان و گرد باد هزار و سیصد سال
گذشته شویم که هنوز استمرار ازیر الان در باکاک
قیامت است ملت سیج ششصد یلین است ملت اسلام
سیصد یلین اینها را با ما نمی شود محو کرد چه را
محو کنیم اینها همه بندگان خدا هستند آیا اگر بگوئیم
تا بیان اسلام و عیسوی علی شود این بهتر نیست ازین
چه مر دارد هزار و سیصد سال است حرب بود

چه نتیجه حاصل شد این جنون حضرت است آیا خدا را
حضرت سیج را خواست حضرت محمد را خواست واضح است که
نفتند آنان را حق یکدیگر میزد و ستایش کردند حضرت
محمد میگوید که حضرت سیج روح الله بود این حق آن است
و میگوید که سیج کلمه الله بود و در حق حوی مومن نهایت تاثیر
کرده است و در حق حضرت عیسم نهایت تاثیر کرده است
همین طور حضرت سیج تاثیر می کرد در تورات انشراح دست
موسی را بشرق و غرب رسانید مقصد اینست که یزید را یکدیگر
در نهایت محبت و الفت بودند لکن این ملل بایکدیگر دشمنند
خون یکدیگر میبینند عالم در این طایفه بود که حضرت بهاء
از ائمه این طایفه شد علم وحدت عالم انسانی را بلیز کرد
صلح عمری را اعلان نمود ملت ایران را بخر حقیقت دعوت
کرد که دین باید بسبب الفت و محبت باشد بسبب تباها
قلوب بیشتر باشد بجات انسانی باشد بسبب نفی نیست
باشد اگر چنانچه دین بسبب عدوان شود بسبب خیر
گردد بیدینی بهتر از دین است زیرا دین علاج است اگر
علاج بسبب مرض شود ترک مرض بهتر است حال در
ایران محوری مسیحی زردشتی بودائی اینها جمیع ادیان
واحد جمع میشوند و بموجب تعالیم بهاء الله نهایت
محبت و الفت با هم دیگر می نمایند نه عداوت و نه
نه اعترافی نه دشمنی بلکه مانند یک عالمه بایکدیگر الفت
میکند شماها که اصل شرق هستید میدانید که شرق همیشه
مطلع انوار بوده شمس حقیقت همیشه از شرق طلوع کرده
و بر غرب پرتو افخته لهذا شماها باید مظهر این انوار
گردید سرهای روشن نشوید مثل ستاره های تملد
بدخشید و بسبب محبت بین جمیع ملل گردید تا عالم شاهد
بدهند که شرق همیشه مصدر انوار بوده و بسبب الفت
بین بشر بوده با جمیع ملل عالم صلح باشد همه را دوست
دارید به همه خدمت کنید زیرا همه بندگان خداوندند
همه را خدا خلق کرده همه را خدا رزق میدهد و همه
مهربان است پس ما هم باید با جمیع مهربان
باشیم

2

یست دول اقتضای خاد میکند و فردا اقتضای حرب
 مینماید پس معلوم و ظاهر شد که این بر و اندک کلام
 نمیکند و رابطه حقیقی صبی رابطه دین است زیرا درین
 کمال است بر وحدت عالم انسانی میکند و بر خدمت بعالیه
 اخلاق مینماید دین فکری باک میکند دین انسان را
 تخلق با اخلاق حمیده مینماید دین بسبب محبت بین قلوب است
 چه که دین اساس الهیات اساس الهی و بیجان است تعالیم
 الهی سبب نورانیت من علی الاضواء است و اساس دیان الهی
 یکی است جمیع حقیقت است و حقیقت تجزیه و تفکیک
 نموده و لکن درین بشر اختلاف حاصل شده و بعضی اکابر
 چنین که دین سبب حرب و خونریزی است استغفر
 الله جمیع مظاهر الهی جمیع نفوس مقدسه جان خود را
 فدای وحدت عالم انسانی نمودند جمیع خدمت بعالیه
 اخلاق کردند نفوس را بکلی صلح و سلام خواندند
 و سبب شریعت و الفت شدند فضا عالم انسانی را
 ترویج دادند و کل را در استفاضه کمال صوری و معنوی
 تشجیع و ترغیب نمودند و با افسوس که در میان تعالید
 ایجاد شده و این تعالید دخلی با اساس دیان ندارد
 از این تعالید اختلاف حاصل شده و اختلاف صورت
 و تعصب و تعصب بخت خونریزی و جدال گشته پس
 باید کل این تعالید را ترک کنیم تعالیدی که بوسه و
 گفته است و مانند عظم صمیم است و اگر حق حقیقت
 کنیم جمیع اتفاق نماییم ابدان را تعالید قال مانند جمیع باکند
 الفت جویم اگر این ابراهای سیه تعالید و تعصب و شری
 گردد شمس حقیقت در نهایت شعاع و حرارت جلوه
 نماید ما میگوئیم که پیغمبران الهی بسبب بوده اند
 بعضیها میگویند که سبب دشمنی بوده اند پس باید
 خودمان بالا استقلال عرف حقیقت کنیم بینیم کدام
 یک صحیح بگوید انجمله مظاهر مقدسه الهیه حضرت
 موسی بود از جمله حضرت بود بود و غیره
 اول بعثت اینا جهت تربیت بشر است زیرا آنان اول

2

مربی و اول علم هستند هیئت اجتماعیه را تربیت مینمایند
 و در این همکس را شبهه نیست که آنان مربی و معلم حقیقی
 عالم انسان هستند اگر شخصی تربیت نموی نمود و نفوس را از
 قید شهودات جسمانی نجات داد و مملکت الهی دعوت نمود
 و همیشه در جافقتش حاضر بود بعین است که پیغمبر است
 ملاحظه میکنم که حضرت موسی بین بنی اسرائیل بعوث شد
 ملت بنی اسرائیل در نهایت جهالت و ذلت و اسارت و برکت
 بود این [ملت] ذلیل را از صریان خلاصی داد و آنها را
 با غرض معنوی آورد جابل بودند و ناگردد دلیل بودند و نیز نمود
 اسیر بودند از ادعای طاغوت پریشان بودند و جمعشان نمود
 پیغمبران انجمن آنها بعوث شد در مدارج تمدن نهادند
 و تقاضا چند سلاطین عظیم در میانان ظاهر شدند تا بدین
 رسیدند که سلطنت سلطانی تاسیس نمودند بر تائید شد که
 اول معلم و مربیان ملت بود و اگر تعصب را کنار گذاشتند
 حقیقت کنیم بینیم که حضرت مسیح اعظم از موسی کرد هیئت اجتماعیه
 تربیت کرد و ملل و ملل مختلفه را داخل کلمه الله در آورد پس
 هیچ شبهه نماند که اینها پیغمبر بودند زیرا مقصد از تربیت
 تربیت نوع انسانی است حضرت مسیح شخصی بود و حیدر بود
 و این ام عظیمه را تربیت نمود این ملل فحاش را صلح داد
 و حشاشان تمدن شدند و ظالمان خلعت عدالت در بر
 گرفتند اخلاق عالم انسانی ترقیات فوق العاده کرد
 از این ثابت شد که مربی بود و معلم ام بود اگر این را کنار
 کنیم بی انصافی است این نفوس مبارکه خواه موسی خواه مسیح
 خواه زردشت خواه کریشا خواه بودا خواه کنفوسیوس
 خواه محمد سبب نورانیت عالم شدند چگونه این بهاء را طاع
 انکار کنیم چگونه این نورانیت را انکار کنیم چگونه این اشراق
 حضرت مسیح انکار کنیم این بی انصافی است این انکار حقیقت
 باید انصاف داشته باشیم غرض و خردا کنار بگذاریم
 و تعالید آباء و اجداد را فراموش کنیم خود بخود حقیقت
 نمایم انصاف بدید ملت قدیم ایران جمیع این
 مظاهر مقدسه را انکار میکردند بلکه نهایت بعض

نجم سیرباختر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسریا اداره ارسال دارند

این جریده در هر ماه دپائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقبات ترقیات مادی و معنوی نوع بشر و یکخانه وسیله انتظام و طریقان عالم است سعی نمیراند و مقالات نمیده که موافق این مقصد است و بخواهد

شماره پنجم جلد ۱۲ ه ماه جون سنه ۱۳۳۱ موافق امده نور سنه ۷۷ بهائی

نطق مبارک حضرت عیسیٰ علیه السلام در کلیسای ژاپونیهای سانفرنیسکو ۷ اکتوبر ۱۹۱۲

امشب در نهایت سرورم که خودم را در بین این جمع محترم میبینم علی الخصوص که اینها فی الحقیقه از ابناء وطن خودمان هستند زیرا مدتی بود که نهایت اشتیاق را داشتم که اهالی ژاپون در آنک زمانه ترقی فوق العاده کرده است ترقیات که جمیع عالم را حیران کردند و از این ترقیات در مادیات البته استعداد ترقیات در روحانیات دارند از این جهت بود که نهایت اشتیاق را بملاقات آنها داشتم الحمد لله که موفق باین شدم که جمیع محترمی انجمن ژاپون را در این جمع امشب میبینم از قرار مسجع ملت ژاپون ملت متعصب نیست قهری حقیقت میکنند حقیقت را در هر جایا باند عاشق آند بعضی تعالیه مسک تام ندارند لهذا بسیار آرزو داشتم که صحبتی در میان آنها نمایم تا اینکه انشاء الله ملا شرف و غرب با یکدیگر ایام یابند تا اینکه این تعصبات دینی وطنی مذهبی سیاسی جنسی و ملی بشربانند هر نوع تعصب هادم بنیان انسانی است چون نظریه تباخ میکنیم ملاحظه میمائیم که اندیشه عالم تا یومنا هذا هزاران حرب و قتال حاصل

شده و هر خونریزی که واقع گردیده منبعث از تعصب بوده جمیع عجاایات یا منبعث از تعصب دینی یا منبعث از تعصب مذهبی یا منبعث از تعصب سیاسی یا منبعث از تعصب جنسی بوده حتی یومنا هذا در با لکان قیامت است و این قیامت از تعصب دینی است یکوقت من در رویی بودم بین ادیان حرب بود ابداع عدل و انصاف در میان نبود اموال یکدیگر را غارت میکردند خائمان یکدیگر را خراب میکردند رجال و نساء و طغاله را میکشتند و همچنین کانی میکردند که این سبب قیامت نیست واضح شد که تعصب هادم بنیان الهیات و حال آنکه دین باید سبب الفت باشد دین باید سبب بشارت دین باید سبب عدالت باشد این است حکمت ظهور دین الهی زیرا روابط دیگر چندان حکمی ندارد رابطه دینی بسیار حکم است زیرا رابطه بین بشر یا رابطه وطنی است و این واضح است که این رابطه کامل نیست زیرا چه بسیار واقع که اهل یک وطن در میان شان حرب میشود یا رابطه الفت رابطه جنسی است وجه بسیار واقع که در میان جنس واحد جنک عظیم اتفاق افتاده و اینهم واضح شد که کافی نیست یا رابطه بین بشر رابطه سیاسی بوده چه جنگهای عظیم در میان املاک مختلفه واقع شده و میشود زیرا امروز

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

“Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world.”

From Unveiling of the Divine Plan.

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COLORED AND WHITE ATTENDING BAHAI GATHERING IN KENOSHA, WIS.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 12

Rahmat 1, 77 (June 24, 1921)

No. 6

Convention for Amity Between the Colored and White Races

By LOUIS G. GREGORY

THE convention for amity between the white and colored races was held in Washington, D. C., May 19th, 20th and 21st. Instructions for this great event were given by Abdul-Baha to Mrs. A. S. Parsons during her pilgrimage of last year to the Holy City. Their consummation, faithfully managed, adds a brilliant and wonderful volume of deeds and sentiments to human welfare. Generous press notices and other reports created general interest, resulting in fine audiences at every session.

The First Congregational Church, historically famous for its opposition to race prejudice, was opened for these meetings. The speakers, without exception, struck the highest note of duty, justice, freedom, love, understanding, broad sympathy, universal brotherhood, the abandonment of prejudices, surrender of selfish and limited thoughts in obedience to the Will of God. A majority of the speakers were those known as Bahais; but there were others, one in the same spirit, great souls who represented high stations in political, social, business or religious life, and true servants of God and the realm of humanity. There were signs of great happiness in the faces of the speakers which were reflected by those in attendance. Considering the various elements brought together and the harmonious blending of all, there was the visible sign of the inner, Pentecostal Fire to which so many of the friends bore testimony.

Naught but the Confirmations from

the Abha Kingdom which descend upon those who are firm in the Covenant can produce such a sacrificial effort with such astonishing results. The full significance of this convention can perhaps be realized only in years to come, when the great waves of spirituality which it set in motion will be traced by all to the great Ocean of Reality, whose depths are soundless. There is wonderful meaning in a message from Abdul-Baha, transmitted to the convention by Mr. Mountfort Mills. It stated:

"Say to this convention that never since the beginning of time has a convention of more importance been held. This convention stands for the oneness of humanity. It will become the cause of the removal of hostilities between the races. It will become the cause of the enlightenment of America. It will, if wisely managed and continued, check the deadly struggle between these races, which otherwise will inevitably break out."

Mrs. Parsons, upon whom full responsibility rested, was ably assisted by a number of ladies, prominent among whom were Mrs. Mariam Haney, Mrs. Coralie F. Cook, Mrs. Louise D. Boyle, Mrs. Gabrielle Pelham and Miss Martha Root. Eighteen other ladies, prominent in social life or welfare work, gave the prestige of their names as patrons. The Washington House of Spirituality acted in an advisory way for many months. Miss Mary Little, in a quiet way, rendered valuable aid. The entire assembly

realized the extreme importance of the event and co-operated in a fine spirit of harmony. Ex-Senator Moses E. Clapp proved a valued friend.

Dr. Jason Noble Pierce, pastor of the Church, opened the first session with a beautiful prayer, invoking God, who created out of one blood all the nations of the earth, to help us realize that we are all one, each our brother's keeper, all the beloved children for whom Jesus

these aside, see the noble qualities in each race, and advance toward love and fellowship. It is the spiritual power alone that can create the bond."

Senator Samuel M. Shorthridge of California, the first speaker, made an eloquent address, dwelling upon the principles of peace and good will among all men. He expressed admiration for the colored race, saying he could never forget that colored men marched gladly

"A New Commandment I give unto you that ye love one another."
—Jesus Christ.

Convention for Amity Between the Colored and White Races Based on Heavenly Teachings

May 19, 20 and 21
Congregational Church
10th and G Streets N. W.
Washington, D. C.

Morning Sessions 10:30 o'clock Evening Sessions 8:30 o'clock

Half a century ago in America slavery was abolished

Now there has arisen need for another great effort in order that prejudice may be overcome.

Correction of the present wrong requires no army, for the field of action is the hearts of our citizens. The instrument to be used is kindness, the ammunition—understanding. The actors in this engagement for right are all the inhabitants of these United States.

The great work we have to do and for which this convention is called is the establishment of amity between the white and colored people of our land.

When we have put our own house in order, then we may be trusted to carry the message of universal peace to all mankind.

"Union and harmony are the cause of the order of the world and the life of nations."
—Baha'ollah.

Page one of Program

"Exercise your rights in such a manner as not to injure another man's rights."
—Terence.

Program

Thursday Evening, May 19th

Chairman, Mr. WILLIAM H. RANDALL of Boston
Invocation.....Rev. Dr. JASON NOBLE PIERCE
Music—"Great Day of God."
Address—"The Relation of the Times to World-Wide Peace"
Ex-Senator MOSES B. CLAPP
Address—"The Radiant Century of the Passing of Prejudice"
Mr. ALBERT VAIL of Chicago
Heart Songs of a People.....Dunbar Community Singers
Mr. W. SCOTT MAYO, Director
Story of the Songs.....Mrs. GABRIELLE PELHAM
The Songs:
"Steal Away."
"See Po' and Twenty-Elders."
"I Didn't Hear Nobody Pray."
"Go Down, Moses."
"Standing in the Need of Prayer."
"Deep River."
"Were You There When They Crucified My Lord?"
Solo—"Nobody Knows"; "Bye and Bye".....Burleigh
Mrs. HENRY GRANT
Solo—"Mammy".....Will Marion Cook
Master LENORE COOK

Friday Morning, May 20th

Chairman, Mr. ALBERT VAIL of Chicago
Address—"The New Co-operation".....Honorable THEODORE BURTON
Address—"Racial Understanding".....Mr. C. LEE COOK of Louisville
Violin Solo—"The Gypsy Song".....S. Coleridge Taylor
Mr. JOSEPH DOUGLASS
Address—"The New Springtime".....Mr. LOUIS G. GREGORY

"Requite injury with kindness."
—Lao-tze.

Page two of Program

Christ died. We meet in a time of great difficulty. Help us, by increasing Thy power of love, to make us realize our duty toward each other.

Mr. William H. Randall, presiding, said, "This splendid gathering is a tribute to the cause for which this convention is called. We feel the spirit of the age which calls us to remodel society so that the human family can live in peace and happiness. Pride of race and prejudices destroy. May we put

to death that America might be free. He promised in every proper, prudent and possible way to be their champion. He voiced love for all men, especially for those who bore our country's burdens and exhorted all to that beautiful service which binds men to the Kingdom of God.

Mrs. Henry Grant and Master Lenore Cook very sweetly sang vocal selections. The latter was accompanied by his uncle, Mr. Will M. Cook.

Mr. Albert R. Vail delivered a most appealing address on "The Radiant Century of the Passing of Prejudice." "Nobody knows," he said, "the trouble prejudice has brought to the world except the loving heart of God, who is today leading His children to unity and obedience." He told interesting stories to prove the absurdity of prejudice, which he compared to a thick veil, covering the eyes. His persuasive argu-

men are brothers. At most, some are strong, and they should help the weak; some have vision, and they ought to open the eyes of the blind; some have loving hearts, and they ought, through kindness, to inspire others to be kind.

Hon. Theodore Burton of Ohio referred to his speaking from the same platform, sixteen years ago, with Theodore Roosevelt, then president of the United States. He related how that

"This world of ours is one city."
—Epictetus.

Friday Evening, May 20th

Chairman, Dr. A. L. LOCKE of Howard University
Address—"Duties and Responsibilities of Citizenship"
HONORABLE MARTIN B. MADDEN

Music—Miss LULU VERE CHILDERS, Dean Howard University Conservatory of Music, will present the Howard University Chorus in excerpts from "Hiawatha Trilogy" by the Anglo-African composer, S. Coleridge Taylor

Address—"The New Internationalism and Its Spiritual Factors"
MR. ALFRED MARTIN of New York

Saturday Morning, May 21st

Chairman, Mr. MOUNTFORT MILLS of New York

Prayer.....ORA GIBSON

Address—"A New Pathway to Universal Peace"
MR. WILLIAM H. RANDALL of Boston

Vocal Solos—(a) "Thou Art Risen".....S. Coleridge Taylor
(b) "The Warrior".....Burleigh
DR. C. SUMNER WORMLEY

Address—"Bible Prophecies of Universal Brotherhood"
MR. AHMAD SOHRAB of California

Saturday Evening, May 21st

Chairman, Mr. HOWARD MACNUTT of Brooklyn

Address—"Colored Poets and Their Poetry"
MRS. CORALIE FRANKLIN COOK

Music.....HOWARD UNIVERSITY GLEE CLUB
MR. W. ROY TREBS, Director

"Just You," "Deep River," "Go Down, Moses".....Burleigh

Address—"The Solution of the Race Problem in the Orient"
JENABE FAZEL MAZANDARANI of Persia

"Do as you would be done by."
—Zoroaster

Page three of Program

ments aroused his hearers to a high degree of enthusiasm.

Beginning and ending each session, the audience united in singing verses from the Bahai hymn, "Great Day of God."

Friday morning Mr. Vail presided and read one of the prayers for America, revealed by Abdul-Baha.

We stand, he declared, at the door of universal brotherhood. Looking at the truth of God's teaching, we find that all

"Thou shalt love thy neighbor as thyself."
—Moses.

Great Day of God

Great Day of God, long looked for, Thy dawn we do proclaim. Great day when every nation Shall praise His Holy Name. Great Day of resurrection, Of unity and love, Soon bright in all its splendor Thy Sun shall shine above. Great day of Might and Power, Of Knowledge and of Light, No clouds of superstition Can now bedim our sight. Great Day, when God, the Father, Is known o'er all the earth, And to His whole creation Hath given a new birth.	Great Day of the unveiling Of Truth's deep mysteries, When every hidden secret Of earth and sky and seas, In all their wondrous beauty, To man shall be revealed; Nor can an act or motive By man now be concealed. Great Day of God, All glorious; Great Day of Peace, so blest; The thought of Thee brings gladness, And dilates every breast. Great Day of one religion, When all are understood; One faith in Life Eternal, One God, one Brotherhood.
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Patronesses

Mrs. Ernest Bicknell Mrs. Theodore Vernon Boynton Mrs. William E. Chamberlin Mrs. Louis Cohen Mrs. Coralie Franklin Cook Mrs. Edward Costigan Mrs. Stephen B. Elkins Miss Mary Gwynn Mrs. William Hitz	Miss Caroline L. Hunt Miss Julia Lathrop Miss Gertrude MacArthur Mrs. Henry Cleveland Perkins Judge Kathryn Sellers Miss Ethel M. Smith Mrs. Walter Ufford Mrs. M. C. VanWinkle Miss Joy Webster
---	---

Mrs. Laura Williams

Committee of Arrangements

Mrs. Eldridge Roger Boyle Mrs. Charles F. Haney	Mrs. Gabrielle Pelham Mrs. Arthur Jeffrey Parsons Miss Martha Root
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"If men could only learn the lesson of mutual tolerance, understanding and brotherly love, the unity of the world would soon be an established fact."
—Abdul Baha.

No collection will be taken at any session.

Page four of Program

great executive had said that it was wrong to close the door of hope and opportunity upon any race. He deplored the increase of prejudices stirred up among all races by the war, making a beautiful plea for tolerance and freedom. Those who persevere to the end will surely succeed. He denounced mob violence and expressed the hope that effective laws against it might be enacted.

Mr. C. Lee Cook of Louisville, Ky.,

was introduced as a visible proof of the reality and supremacy of the spirit and mind: a scholar, artist, philanthropist, organizer, and promoter of interracial understanding. Mr. Cook, in his person, is a victor over many obstacles, having been a cripple from his early childhood. He regards adversity as a spur to success. Mr. Cook voiced cordial greetings to the convention. He dwelt upon the efficacy of spiritual citizenship, by which human problems can be solved. The spirit of patience and service must be dedicated to this end. Racial amity cannot be secured by pretense, but only by righteous conviction. We must advance through the holy orders of Providence. Business life is a valuable medium for conveying altruism to the world of humanity, but to this end greed must be subdued. If we are found fit to die for an ideal we shall live. Virtues are demanded to direct the moral forces of the world. How can we look with disparagement upon each other when the glorious opportunity to serve is before us? There are great possibilities for America to teach and enlighten the world.

In conclusion he paid a tribute to Abdul-Baha.

Mr. Joseph H. Douglass, grandson of Frederick Douglass, charmed the audience with a violin solo and responded to an encore.

The last speaker of the morning was Louis G. Gregory, on "The New Springtime."

Friday evening Dr. Alain L. Locke, presiding, expressed the great effort of the convention to be the unity of heart and mind in human succor, exemplifying the power of a new spirit in a new day.

Hon. Martin B. Madden of Illinois urged equal opportunity for white and colored citizens. "In a democracy such as this," he said, "all citizens must be treated on a basis of exact equality. Laws must be made impartially and executed without discrimination for any

reason. Since their liberation the colored people have made wonderful progress, reducing their illiteracy to only 20 per cent and accumulating a vast amount of property. Peonage and lynching must not be permitted. The government should uphold its own dignity by enforcing justice."

Mr. Alfred H. Martin, President of the Ethical Culture Society of New York, delivered a polished address on "The New Internationalism and Its Spiritual Factors." In the course of his remarks, speaking especially to the race question he said, "This problem can be solved only by rising to the spiritual conception of democracy. According to this conception the more efficient should help the less efficient. It is for the whites of the North and the South to open the door of opportunity to the backward blacks, with no presuppositions of unfitness or inability to gain the prizes of citizenship for those who prove themselves capable; and the blacks in turn must serve as missionaries to those whites who are so victimized by prejudice that they cannot see the potentialities behind the dark skin."

Saturday morning, Ora Gibson read the prayer: "O God! O God! Unite the hearts of Thy Servants and reveal to them Thy Great purpose. May they follow Thy commandments and abide in Thy law. Help them, O God, in their endeavor and grant them strength to serve Thee. O God! leave them not to themselves; but guide their steps by the light of knowledge and cheer their hearts by Thy love. Verily Thou art their Helper and their Lord."

Mr. Mountfort Mills presided and said, "We are forwarding a more far-reaching purpose than is indicated by the program alone. We seek that mighty Force to develop a new civilization. Amity between the races is a by product of this. This civilization requires intelligence of the heart." He then read the message of Abdul-Baha to the convention, as given above.

Mr. William H. Randall was the first speaker. He said: "If we let these ideals so beautifully expressed come down into the heart they will be a glorious reality. The door of the heart of humanity has been opened and we find love and love. My note is the power of God. We live too much in the past. This is a new age. Let us live according to its ideals. Severance, service and selflessness are the three Graces of the new day. God gives us these as a banner of peace to the world of humanity. God is looking down upon this convention. His spirit sees in you the universal reality. The real king is the law of God. However much we love democracy, let us not forget the sovereignty of God. Our true freedom is allegiance to this sovereignty. As we give ourselves to it we enter the age of spiritual citizenship for the whole world. This is what Christ meant when He told men to pray that the Kingdom of Heaven might become visible upon earth."

Miss Martha Root read letters from Lieut. Gen. Nelson A. Miles and the Rev. Dr. MacComb of Baltimore each expressing hearty approval of the convention's work and regretting their enforced absence.

Dr. C. Sumner Wormley, with his wonderful voice, sang two solos and responded to an encore.

Mirza Ahmad Sohrab, presenting the subject, "Bible Prophecies of Universal Brotherhood," said, "I will not discuss prophecies in detail, but try to convey their spirit. The Bible is the book of brotherhood and universality. Take the opening teaching, 'Let there be light!' This does not refer to the light of the physical sun, but rather, let there be the light of intelligence, understanding, sympathy. These will bring into one's life regeneration and the uplift for which humanity strives. All the prophets taught the law of brotherhood. They were heralds of the Message of God. They were the Light of God. The

points of difference among men are far less than the points upon which they agree. If we give proper emphasis to the points of contact, it will be the means of ushering in the Kingdom of God upon earth."

By the chairman: "These wonderful teachings are not the exclusive property of the scholarly and wise. But the humble and weak who live and share them with others attain a station of exaltation."

Saturday evening, the closing session of the convention, the chairman, Mr. Howard MacNutt, read:

"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since We created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions, the signs of unity and the spirit of oneness. This is My counsel to ye, O people of Lights! Therefore follow it that ye may attain the fruits of holiness from the Tree of Might and Power."

The chairman said, "This, we may say at the end, has been a Pentecostal convention. For only the power of the Holy Spirit can blend these two races together. On the program you will find the words of Christ, and also those of Abdul-Baha, teaching love and unity. Race with race and man with man, we must abandon prejudices to reach unity. We must form a real brotherhood, and for this the divine fabric is love."

Mrs. Coralie Franklin Cook, a Bahai and a member of the Washington Board of Education, made a fine address on "Negro Poets." Beginning with Phyllis Wheatley, an African slave girl who was in the 18th century found in a Boston slave market and bought by a kind-hearted lady who educated her, and who

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'OLLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Rahmat 1, 77 (June 24, 1921)

No. 6

“Now is the time for the Americans to unite both the white and colored races”

Words of ABDUL-BAHA to Dr. Zia M. Bagdadi

Mr. Alfred Lunt,
Secretary of the Bahai Temple Unity.

Chicago, June 10, 1921.

From what I hear the great Bahai Inter-racial Convention and Congress, held last month at Washington, D. C., for the amity and solidarity of mankind, was a real success. Although I was not present in body yet in spirit I was there. I am sure that the far-reaching results of this first Convention will be manifest. I hope that all the Bahais in America will attach great importance to the racial problem in order that everyone shall realize the seriousness of this matter. I will state to you in brief, an interview I had with the beloved Master, Abdul-Baha, on April 6th, 1920, at Haifa, Palestine, in which he referred to this matter.

After inquiring after my health with his usual charming and inspiring words of love and affection and giving me a cup of tea, he handed me a clipping from a newspaper, saying, “Read this.” After glancing at the contents, I said, “My Lord, this is an article written by Miss Martha Root which appeared in a Cleveland newspaper; it contains a Tablet from Abdul-Baha, the contents of which are to the effect that unless the white and colored races become united, there will be bloodshed; that through the Bahai teachings only can racial, political and religious prejudices pass away; that the Bahai teachings are the only means that shall bring about love and unity.”

Abdul-Baha said: “Yes, this is the truth. If the races do not come to an agreement, there can be no question or doubt of bloodshed. When I was in America, I told the white and colored people that it was incumbent upon them to be united or else there would be the shedding of blood. I did not say more than this so that they might not be saddened. But, indeed, there is a greater danger than only the shedding of blood. It is the destruction of America.

Because aside from the racial prejudice there is another agitating factor. It is that of America's enemies. These enemies are agitating both sides, that is, they are stirring up the white race against the colored race and the colored race against the white race. But of this the Americans are submerged in the sea of ignorance. They will regret it. But of what use will their regret be after the destruction of America? Will it be of any use then?"

I told him of a letter which I had received from Chicago during the week, stating that two houses belonging to colored Bahais had been bombed with dynamite. Abdul-Baha said: *"I foretell things before they happen and I write about them before they occur. The destruction of two or three houses is of no importance, but the importance lies in what is coming, which is the destruction of America. The Arabs have many proverbs. For instance, 'Heavy rains begin with drops before it pours,' and 'The dancer starts with shaking the shoulder, then the whole body.' Now is the time for the Americans to take up this matter and unite both the white and the colored races. Otherwise, hasten ye towards destruction! Hasten ye toward devastation!"*

On other occasions the Master said he hoped that the race problem would be solved by the American government.

May I request you to include this letter in your Convention report and accept my sincere thanks?

Faithfully yours,

Zia M. Bagdadi.

The Removal of Race Prejudice—Continued

A Compilation of the Words of ABDUL-BAHA

(Continued from page 108)

(From a Tablet to Mrs. Antoinette Crump Cone, Chicago):

O thou well-wisher of humanity!

Thy letter was received. Utmost sorrow and sadness was produced, owing to the prejudices and enmity which exist between the white and colored races. If this matter remains without change, enmity will be increased day by day and the final result will be hardship and may end in bloodshed.

The most important teaching of His Highness, BAHÁ'O'LLAH, is to leave behind racial, political, religious, and patriotic prejudices. Until these prejudices are entirely removed from the people of the world, the realm of humanity will not find rest. Nay, rather, discord and bloodshed will be increased day by day, and the foundation of the prosperity of the world of man will be destroyed.

It is impossible to strike at the root of these racial, political, religious and patriotic prejudices unless the inhabitants of the world come under the shadow of BAHÁ'O'LLAH. This fact is demonstrated and has become evident in the Orient; for we can see that through the effect of this Word—Jews, Zoroastrians, Christians, Brahmins, and Buddhists, are associated with each other with the utmost love and affinity, to such an extent that they are considered one race. Their different names are forgotten; for instance, one often sees sitting at the same table the Musselman, the Jew, the Christian, the Turk, the European, the Kurd, the Persian—associating and living with each other with utmost concord and harmony. This wonderful spirit is realized to such an extent that it seems as though all of them are both Occidental and Oriental.

Therefore, if thou seekest a remedy

for solving all of these problems—*there is no remedy except faith and assurance. Faith is the cause of harmony; faith is the cause of love; faith is the cause of unity and concord.*

It is my hope that this race question may be considered like unto the colors of the doves and other birds. They do not allow differences of color to be the cause of hatred and animosity among them. One flock of birds is white, another gray, another yellow, another red, another black. They soar in the air with each other with the utmost love and do not fight with each other on account of their difference of color. Man must, likewise, attain to this degree of harmony, so that there may be no differences or inharmony among the children of men on account of color, for all of them are human beings.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., Feb. 24, 1912.)

(Words of Abdul-Baha—copied from *London Talks*):

Those who help on the cause of unity are doing God's work. Unity is the divine bounty for this luminous century. Enmity is not so much the cause of separation as it used to be; the cause of disunion now is mostly prejudice.

These meetings teach us that unity is good, and that suppression (slavery under the yoke of tradition and prejudice) is the cause of disunion. *To know this is not enough.* All knowledge is good, but it can bear no fruit except by *action*. We hope the people realize and know that unity is good; and we also hope that they will not be content to stand still in that knowledge. Do not only say that unity, love and brotherhood are good; *you must work for their realization.*

Compare the present time and the feeling towards the colored people now, with the state of feeling two or three

hundred years ago, and see how much better it is at present. In a short time the relationship between the colored and white people will still further improve, and by and by no difference will be felt between them. White doves and purple doves exist; but both kinds are doves.

BAHA'O'LLAH once compared the colored people to the black pupil of the eye surrounded by the white. In this black pupil you see the reflection of that which is before it, and through it the light of the spirit shines forth.

In the sight of God color makes no difference at all. He looks at the hearts of men.

Fighting, and the employment of force, even for the right cause, will not bring about good results. The oppressed, who have right on their side, must not take that right by force; the evil would continue. *Hearts must be changed.*

We cannot believe the call to be spiritual when there is no result.

People get together and talk, but it is God's Word alone that is powerful in its result.

First acquire knowledge, and when conviction is reached. *put it into practice.*

In conversation with a learned man once, Abdul-Baha said: . . . "You should follow the teachings. *Now you merely read them.*"

(Copied from the *Paris Talks* of Abdul-Baha):

All peoples and nations are of one family, the children of one Father, and should be to one another as brothers and sisters. *I hope that you will endeavor in your lives to show forth and to spread this teaching.*

(Excerpt from an Address of Abdul-Baha—copied from STAR OF THE WEST, January 19, 1913, page 7):

In order that the darkness of strife and sedition might be entirely banished

from the human world, His Holiness BAHÁ'O'LLAH, established and taught certain declarations or principles. The first principle which He proclaimed was the principle of the oneness of the human family. He said, "Humanity constitutes the sheep of God's flock. The real Shepherd is God." The real Shepherd is compassionate and kind towards all the members of His flock. Humanity was created by God; He provides for all, protects all; He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity. God created humanity!

(Words of Abdul-Baha—copied from Address published on page 7, STAR OF THE WEST, May 17, 1912):

The divine policies shall rule, for the divine policy is the oneness of the human world. God is kind to all. He con-

siders all as His servants. *He does not exclude anybody*, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God; or, if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's mercy therefore. No matter how far the human intelligence shall advance, it is still as a drop, whereas the divine Omniscience is the very ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the ocean! There is no greater ignorance than this!

Convention for Amity Between the Colored and White Races

(Continued from page 119)

attained to an astonishing mastery of English poesy; she reviewed the works of Paul Lawrence Dunbar, Wm. Stanley Braithwaite, Jessie Fauset and others, showing their attraction to the muse and fine literary expression. Greatly to the entertainment of the audience she read several selections, one of them humorous.

The Howard University Glee Club entertained with several selections.

Mr. C. Lee Cook, by request, spoke a second time. If I possessed eloquence of the great masters of oratory I should be silent in this court, for all knowledge drops before the love of God. I am going to have a heart to heart talk, casting aside all proprieties and telling you that happy experiences and blessed memories brought me to this city and platform to lend a hand to the master stroke of Divine justice and equal opportunities for all races. This the speaker did in a most winsome way, illustrating the great law of sacrifice by incidents in the

life of Michael Angelo, and illustrating the relationship of faith, helpfulness and confidence which should exist between the races by a most interesting account of the life of a young colored man whom he had trained and placed upon the highway to success. Let us live by the blessed Sermon on the Mount! Follow the Golden Rule! God speed these noble souls who have come here to lay the cornerstone of a great reality! Praise to those noble women whose pains, faith, devotion and silent fortitude have made this possible. In conclusion, he gave eloquent expression to the message of universal peace.

Janabi Fazel was the last speaker. He said, "It is a great happiness for me to be here in this great convention for amity between the white and colored races and to speak for a few minutes, as the hour is late. During the past year I have spoken in many colored churches among others and have found much of

hospitality and loving kindness. Many seeds of love have been sown. The glances of the Almighty are turned toward such a gathering as this, whose objects are love and reconciliation. The aims of all the Prophets of God, while they underwent persecution, was the establishment of peace among the people of the world. It is evident that racial prejudice has long been a disease attacking the body of humanity. There are many blots on the pages of history due to prejudices and misunderstandings. However, there has always been a ray of light through the gloom of tyranny and injustice. The law of progress is due to this. Now again it is in our midst.

"In my country, Persia, racial misunderstandings were very strong, much more so than in the United States. Although racial prejudice played a great part, there were other prejudices, such as religious and sectarian, each one playing havoc. Each of the races had its own language and religion; and so they fought, causing much spoliation, destruction and carnage. Moslems persecuted Jews, withholding from them the just administration of the laws.

"There are not many colored people in Persia, yet they appear in the records of the poets and scientists. One of them was known as Lokman the Wise. His sayings are on the lips of thousands. When dying he told his son, if ever unhappy, to find the shirt of a man who has never been sad, put it on, and his own sadness would vanish. When difficulties came in the life of the son he searched in vain for such a man, and thus realized that sorrows were the common lot. One of the kings of Persia had a colored son. In his youth he proved himself so clever and capable that he was chosen by his father over another son as his successor. He became one of the wisest and most sagacious kings of Persia, gathering around him many scholars. He had the Greek books translated into Persian and his court became famous for wisdom and learning.

"Racial and religious prejudice lately became much intensified in Persia until a great spiritual movement appeared. The doors of the Kingdom were opened. The Divine Bounty rained down and thousands of people were filled with the power of God. The Divine love brought a community of interest. All antagonistic elements gathered around the standard of unity and agreement. Liberal ideas were introduced among the children in the schools. The children being simple and coming from God without prejudices, grew up knowing God and His laws. In reality, children enter the world without bigotry and fanaticism, but are taught these things by their elders. My only race is the human race. My only religion is that of God. My country is the whole world. We must put aside narrow and limited notions, for we see the harm they have done others. It is now the age of Divine justice and universal service. All tears must be wiped away!

"Leaders of humanity, teachers, editors, preachers, must take the lead in developing these ideals. The Sun of Reality has dawned from the horizon of the world. The Breeze of Generosity is wafting and the Call of the Kingdom has reached the ends of the earth! Ere long there will be great waves of love. The banner of Universal Peace will be hoisted! Gloom will be dispelled. We shall all be as the leaves of one tree and the flowers of one rose-garden, and all the friends of God will embrace each other."

So ended this glorious convention, the chairman telling the great audience that suggestions from each and all would be welcome, with a view to crystallizing into workable shape for permanent organizations the noble ideals expressed during the interesting sessions. All the people as they departed at a late hour to their homes, seemed possessed of a wonderful hope and happiness.

To Him be praise!

امپراطور روس و قشایش نفوس بودند که از برای شرب و سفک دماء تشنه و از برای غزو و جنگ عشقی غریب داشتند

بهاء الله حفظ بهائیان مصر فرمود

۱۹ دسبر سنه ۱۹۱۹ حیف

جناب حاجی محمد یزدی از ایام قدیم اقلستان در اسکندریه مصر تعریف نمودند که قبل از حلول انگلیس در مصر در وقتیکه کشتیهای جنگی اسکندریه را طوب بستند و گله های آتش میبارید و بازارها حتی بازار که بسوق العجم معروف است میسوخست پیغام مبارک حضرت بهاء الله با جای آن شهر رسید که میفرمایند باید بصبر و سکون تشبث نمود و بجز عافیه وعده فرمودند. جمیع خلق از شهر فرار کردند ولی بهائیان در نهایت اطمینان ماندند و کارپرداز دولت علیه ایران اصراری زیاد کرد که آنها هم از شهر بیرون بروند اما حضرات در جواب گفتند که حضرت بهاء الله ما را امر فرمود که در اینجا بمانیم و ما فرمایش او را اطاعت مینمائیم

باری این فتنه که با نتهی رسید و انگلیس مالک اقلیم مصر شد حکومت تازه با حتم در مقابل ضررهای مالی که از برای ایشان در مدت جنگ حاصل شده بود تعویضاتی دادند و بحسب وعده های مبارک کار عموم احباب بیشتر از پیش ترقی کرد

بهم خوردن ستاره ها

در ابتدای سال ۱۹۱۹ بعضی از علمای فلك امیکائی گمان داشتند که در ۱۷ ماه

دسبر سنه ۱۹۱۹ انقلابی عظیم در این کون واقع خواهد شد و گمانشان مبنی بر این بود که بواسطه دو بین و تلسکوپ چهار ستاره را نزدیک هم دیگر دیدند لهذا گفتند که لابد این ستاره ها بهم دیگر میخورند و کلف در آفتاب پیدا میشود و کره ارض معدوم خواهد بود. در این مسئله حضرت عبد الله فرمودند که: بیشترین آنها نیکه از این مسئله ترس داشتند زیرا بودند هر چه میخواستیم این اوها ما را از افکارشان رفع کنیم دیدیم که حرفن با آنها کم اثری داشت آخر گفتیم بلی بعضی خانه ها خراب خواهد شد ولی چه خانه ها بعضی از آشیانه های مرغها است.

زلزله هم خواهد شد ولی زلزله ای که عبارت است از سداى حرکت درختها و دیگر بیشتر از این ضرری واقع نخواهد شد زیرا این کون عظیم است مرتب است نظم است و در دست حضرت پسر دگرات علمای فلك گاهی درست حساب میکنند و گاهی اوها میگویند چون عقولشان ضعیف است لهذا خطا میکنند

حیفا

حیفا اصل این اسم حیفو بلسان فینیقیان یعنی دره کوه

عکا

عکا اصل این اسم عکو یعنی مثلث مخفی الضلع. فینیقیان شهرها را بحسب مراکز طبیعی جغرافیاییها را میگذاشتند

[بقیه دارد] و الا حیا، عکا

۳۷ ماه دسبر ۱۹۱۹ منافقین

بعضی از منافقین مانند آن شخصی که گفته بود الطعام عند معاوية اوسم والصلوة خلف علي افضل لانه اعلم والاثنا عا قال صعد على الجبل اسلم .

اِنَّ الْاِنْسَانَ لِرَبِّهِٖ اَكْثَرُ غَفًى

محمد جواد برادری داشت که در اسلامبول تضرع وزاری میکرد که غنی بشود جمال مبارك دوق او دعا فرمودند و وعده برکت دادند . بعد در پاریس محلات پنبه بتمایها سوخت و چون این شخص در پنبه تجارت می نمود کارش بسیار پیش رفت و چون برادرش رسید و از اهل ثروت شد جمیع را فراموش کرد جمال مبارك رسولی با اسلامبول فرستادند که ببیند سبب قطع خبرش چه بوده و چون او را ملاقات نمود او گفت خدا در این صندوق است یعنی خدا پول است رسول برکشت و تفصیل را در حضور انور عرض کرد جمال مبارك بسیار بخوش شدند و فرمودند همین طوریکه باو دادیم از او خلیم گرفت مدتی نگذشت که جمیع ثروتش از دستش رفت بعد توبه و انابه کرد و جمال مبارك عفو فرمودند بشرطیکه به باد کوب و بنوشتن سود الواح مشغول گردد به باد کوب رفت و مدتی مشغول بنوشتن بود و محال فقر و فاقه کرد

هجوم بر حضرت بهاء الله در ایران

۱۸ ماه دسبر ۱۹۱۹ -

جمال مبارك در يك روز جمیع اموالش در ایران انفاق فرمود . روزی علما بقتل ایشان

فتوی دادند و جمیع خلوقا بیچان آوردند یکی از خویشان جمال مبارك رئیس کباب پزها روسی بود القاس کرد که جمال مبارك را سرا به جائی ببرند که هیچکس نفهمد و لقبول نفرمودند بعد حاکم شهر خواهرش نمود که در جزیره اش تشریف ببرند و در آنجا بنشینند شون باز قبول نفرمودند و در احوال که داشتند ماندند علما و خلق از هر جهت هجوم آوردند بخار با چاکوچ قصاب با چاقو و سایر مردم با سنگ و چوب و لی قبل از اینکه داخل حجره بشوئند چند نفر پر همت از نشوئنها حاکم دیور حجره را سوراخ کردند و جمال مبارك را بیرون بردند

قُرَّةُ الْعَيْنِ

روزی جمال مبارك در ایران در باغ تشر داشتند و در حضور انور جمعی از دوستا مشرف بودند قرة العين حاضر شد و حجاب را یکدفعه برداشت همچنان باین دوستان واقع شد و بعضی بکلی از امر بیرون رفتند ولی مابقی در ایمان ثابت تر شدند این اتفاقا است بود از برای جمیع

مجلس کاهنای سابق

این مجلس مانند صاحبین میخانه هائیکه به ظاهر میگویند باید شراب رامنع کرد یا اینکه زنی بد اخلاق بگوید که محلهای بدر باید بست . موسسین این مجلس

۲
 وادعوك فيجئ الیالی یا الهی احکمی بفضلک ورحمتک
 وانطقی بشأناک بین خلقک الهمم الهمم الهمم
 توجهوا الی یمین غایتک واجتبعوا لفتی هذاک
 واقروا بوحدانیک ریل جعلهم آیات حجتک بین خلقک
 ودا آیات مرعبتک بین عبادک رب رب انزل علیهم
 برکتک ونور قلبهم بانوار معفک واشرح صدورهم بایات
 عز قدسک واجعلهم رسل جلاله بنور عبتک انک
 انت الکلیم الرحیم رب رب هذه مدینه اجتمعت فیها
 عظماء العباد وکبرامن فی البلاد اهدهم الی صراط المستقیم
 وقر أعینهم بمشاهدة نونک البین واجعلهم خاد من لوجه
 الانسانیة ناشین الویرة الموهبة الکریمی بنی الأرض والسماء
 ساعین فی الصلح والصلاح طالین لعنة الادیة للانام
 انک انت الکلیم انک انت الرحیم انک انت العظیم

مناجات مبارک وفتح مجلس تیا سوفیهای برود ایت هو الله

ای خداوند مهربان قلب را بنور هدایت کبری منور
 فرما جانها را بشارت عظمی حیات بخش چشمها را بشارت
 انوار روشن کن گوشها را باستماع ذلالت شنو فرما مارا
 در ملکوت تقدیس و خلقت و بیفتات روح القدس زنده کن
 حیات ابدیه بخش حکاکت آسمانی عطا فرما خداوند
 جانهای مارا فدای خود کن و مارا روح جدید کرم نما
 فوق آسمانی ده سروری ابری بخش موفق بخدمت
 عالم انسانی نما سبب الفت بین قلبی کن خداوند
 مارا از خواب بیدار فرما و عاقل و هو شیار کن
 تا با سبب رکتا بقدست و لغت کریم و بر مکتوبات
 بی بریم توفی مقتدر توفی دهنده توفی مهربان

زیارت حضرت عبدالبهاء

چ بقیه از شماره پنجم جلد ۱۲ ÷

۲
 تأسیس و ترویج نشود ارتباط تام بین پشرا حاصل نگردد
 زیرا سؤتها هم مانع الفت است و این جز بوجبت لسان زائل
 نشود بسبب اختلاف لسان اهل شرق و غرب از معلومات اهل
 غرب و اهل غرب از معلومات اهل شرق بچینند اما بواسطه
 لسان عموی شرق افاضه از غرب نماید و غرب اقتباس انوار
 از شرق تواند و سؤتها هم بین ادیان زائل شود پس لسان
 واحد از اعظم وسائل الفت و ترقی است در عالم انسانی
 و بسبب نشر معارف و معاشرت و معاشرت عمومی
 الحمد لله دکتز و منهوف لسان اسپرانتورا اختراع غرض
 باید قدر آن دانست چه که ممکن است این لسان عموی
 شود لهذا باید جمیع آن را ترویج نمایند تا دوز بروز
 تعلیم یابد و در مدار تعلیم دهند و در جمیع جماع
 باین لسان تکلم نمایند تا جمیع بشر زیاده از دولت لسان
 محتاج نشوند بکوشش و لطن بکوشش عموی اما حال اگر
 انشاده لسان ابدان باز کنایت نکند من با وجود
 دانستن بسیاری از السن شرقیه هنوز محتاج
 مترجم هستم اگر لسان واحد بود بدون الکال اهل
 شرق و غرب با هم مذاکره می نمودند و از افکار یکدیگر
 مطلع میشدند و با هم ارتباط و محبت خضر پیدا
 میکردند کن اختلافات مانع است لهذا امید است
 شما هدیك نهایت کوشش نمایند تا این لسان ترویج
 یابد و اگر ممکن است معلمین ایران بفرستید تا در ایران
 نیز تحصیل کنند و بزودی این لسان ترویج شود تا
 عالم انسانی را حیات یاب جمیع بشر خویش و پیوند گردند
 و هر فردی مطلع از افکار عموم شود لهذا شما را
 برای این مقصد عالی تبریک میگویم

صوت مبارک در فنو غراف
 صورت مناجات است که حضرت عبدالبهاء در بود ایت
 در فنو غراف تملات فرمودند :-
 الهی الهی انی افضع الیک قلب خاق عجبک

نجم سیریاختر

قیمت اشتراك سالیانه ۳۰ دالر است بتوسط محفل مقدس روحانی طهران یا یکسری اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت رفیقا و مادی و معنوی نوع بشر و یکانه وسیله انتظام و الحیران عالم است سخن میراند و مقالات شنیده که موافق این مقصد است بخواهد

شماره ششم جلد دوازدهم ۲۴ ماه جون سنه ۱۹۲۱ موافق امه رجت سنه ۷۷ بهائی

لسان عمومی

خطابه مبارکه حضرت عبدالبهاء در مجلس
اسپرانتهای پاریس ۱۳ ماه فروردین ۱۹۱۳

در عالم انسانی دو قضیه است عمومی و خصوصی
هر امر عمومی فوایدش بی نهایت است و هر امر خصوصی
فوایدش محدود است ملاحظه میکنید که مشرع عمومی
چه قدر فواید دارد لکن هر شری و خصوصی فوایدش
محدود است احکام عمومی فوایدش بسیار و سیاست
عمومی بسیار مفید مختصر هر امر عمومی فواید عظیم دارد
پس میتوانیم بگوئیم هر امر عمومی الهی است و هر امر خصوصی
بشری ملاحظه مینمایید که آفتاب بر همه میتابد این
اشراق عمومی و الهی است اما این نور سراج حضوری است
و بشری پس در عالم وجود اعظم امور عمومی است
لهذا میتوانیم بگوئیم لسان عمومی امریست مهم زیرا سؤ
تفاهم را از بین ملل زایل نماید قلوب عموم را بهم ارتباط
دهد و بسبب شود که هر فردی مطلع بر افکار عمومی شود
در عالم انسانی قییم و تقهیم که اعظم فضایل بشری است
مشروط بوحده لسان معلوم و متعلم است پس چون
لسان عمومی محل شود تعلیم و تعلم سهل و آسان گردد در
زمان گذشته ملاحظه میکنیم وحدت زبان چه قدر

سبب الفت و وحدت شد هزار و سیصد سال پیش
قبطیان سریانیان اشوریان ملل مختلفه بودند در
شدت نزاع و جدال بعد چون مجید بکلم لسان عرب
شدند وحدت لسان سپیشد که حال جمیع عنبد
و یک ملت شده اند با آنکه اهل صریط و اهل سیر
سریان و اهل بغداد کلدان و اهل موصل اشوری بودند
لکن وحدت لسان جمیع آنها را یک ملت نموده با هم
مرتبط کرد ارتباطی که ابداً فصل ندارد و همچنین در سریانی
مذاهب مختلفه مثل کاتولیک ارتودکس درزی شیعه
سنتی نصیری هستند ولی بسبب وحدت لسان مثل
یک ملتند از هر یک سؤال کنی گوید من عربم و حال
آنکه بعضی رومانیند بعضی عبرانی و بعضی سریانی و بعضی
یونانی اما لسان واحد آنها را جمع کرد پس وحدت
لسان بسیار سبب الفت پیشرد بکسر از اختلاف لسان
در اروپا یکی آلمان یکی انگلیس یکی فرانسه میگوند
اگر وحدت لسان بود البته الفت حاصل میشد بلکه یک
ملت بودند چنانچه در شرق ملل مختلفه ای که لسان
واحد دارند حکم یک ملت پیدا کردند مقصد اینست
که در عالم ارتقا وحدت لسان خیلی سبب
الفت و اتحاد است و بالعکس اختلاف لسان مایه
جدال و این واضح است لهذا از جمله تعالیم بهاء الله
پنجاه سال پیش امر بوحده لسان بود که ثالثا عمومی

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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"Some of the people of the earth desire conquest over others; some of them are longing for rest and ease; others desire a high position; some desire to become famous—thank God, *our* desire is for spirituality and for union with God."—Words of Abdul-Baha, from *Abdul-Baha in London*.



HIS HOLINESS ABDUL-BAHÁ AND FRIENDS NEAR THE TOMB OF THE Báb ON MT. CARMEL

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 12

Kalamat 1, 77 (July 13, 1921)

No. 7

The Dawn of the Sun of Reality and the Power of the Influence of Baha'o'llah

Address of JENABE FAZEL, delivered at the Bahai Congress, held in the Auditorium Hotel, Chicago, Wednesday evening, April 27th, 1921.
Mirza Ahmad Sohrab, Interpreter.

IT IS indeed a source of great pleasure and joy that again we find ourselves in this splendid audience tonight to speak on the principles of peace, love, and amity which have come to encircle the globe.

It is an incontrovertible fact that the world of humanity today is sick, and the greatest need of this sickness is to have a Divine physician so that He may diagnose the disease and prescribe the medicine.

This disease, however, is not characteristic of our age—the further we advance toward the primitive ages the more we find the traces and the signs of this disease handed to us from age to age, cycle to cycle.

As we study universal history, and scan the pages of those ancient records, we find that the world of humanity in all ages and cycles, has been afflicted with the satan of war, struggle, vicissitude, and carnage.

Long before mankind began to develop sociological groups, and various nation and state feelings—when men were living in the trees and the caves and the rivers, in those primitive ages, still this satan of hatred, animosity and ill feeling held its rein over the minds and hearts of men; but today it has made its appearance under other names, such as,

racial, patriotic, and religious distinctions.

Even when the people of the world grew in intelligence and intellectual faith, and began to establish the foundations of states and governments, thinking that these states and governments would protect the people from the ravages of the satanic suggestions of each other—lo and behold, these very governments became the farmers or the sowers of the seeds of suspicion, discontent and ill feeling amongst their own subjects and amongst the subjects of each other.

No one can compute the millions of innocent souls that were killed in order to advance the rapacity and the greed of these governments—except the earth which was crimsoned with the blood of these people and the stars rolling in the immensity of heaven, looking down with wonder and astonishment at the intolerance, ignorance and rapacity of man.

The more science advanced, the greater the display of human intelligence and genius became manifest, the wider became the circle of human bloodshed, carnage, and spoilation.

Science brought into the arena of activity its deadly engines of warfare. Whereas, formerly, in the Dark Ages, in a few years or in a few months only a few thousand people were killed by the two combatants—today, with these

perfected instruments of carnage, in a few days millions of men can be dispatched into the Unknown.

From a philological standpoint, if we compare the conditions of those people, whom we call savages and barbarians, and our own people, especially in this age, calling ourselves civilized and enlightened—the only difference between us is that whereas formerly we killed the people with those primitive instruments, with javelins, darts and others; today we kill them with these perfected scientific instruments and we call ourselves civilized (laughter and applause).

This is, therefore, self-evident that intellectual accomplishments, scientific achievements, by themselves, and through themselves, will not bring about human felicity and prosperity—nay, rather, they increase discontent, turmoil, and conflict; setting class against class and bringing havoc and disorder.

The last world war is the greatest demonstration of this fact; that this war in itself was the result of the human, so-called, enlightenment and civilization.

Can we imagine that we are through with war! Or we are through forever with human greed, passion and conflict! Any man, studying with seeing eyes and intelligent mind the conditions before his eyes and the events transpiring in different parts of the world—any man, I say, coming to such a conclusion is devoid of intelligence.

Having already traveled for one year throughout the various cities of the United States and Canada and speaking before ever so many clubs, schools, colleges, universities and churches, I have come to a rather startling conclusion; that, nationalism, which is the cause of all warfare, is today more active in the schools and in the colleges of this country than ever before, and we call this country the home of peace, the most progressive, and the most liberal democratic government on the face of the earth.

In many of these so-called common

schools I observed with my own eyes that the teachers sowed the seeds of national superiority, or what we call prejudices, in the pure, virgin soil of the minds and the hearts of these children who have to grow in this age with an international mind and a universal conscience. But, they grow up under the present conditions with narrow-minded ideas, with simple thoughts concerning the almost perfection of the conditions of their own country and environment.

The remedy for these diseases is to extricate the very root of these prejudices from the minds and the hearts of the people of the world (applause).

No matter how far we may go back into the dim history of the past, we find spiritual teachers, divine prophets, heavenly poets, who are shining in the heavens of human consciousness like scintillating stars, leading and guiding men to the fountain head of peace, brotherhood, and solidarity.

These holy souls were those who, though surrounded by many difficulties and persecutions and sufferings, stood firm and steadfast, and called the attention of their fellow men to the practice of those primal laws of fellowship and comradeship, and heavenly association.

Although in those ages it was impossible for these inspired teachers to practically lay the foundation of universal peace, yet they did not sleep, they did not rest; they worked and taught, day in and day out, and sowed the seeds of brotherhood, of unity and love in the hearts of men.

Some of these prophets were exiled from their homes through the ignorance of men, others were cut into pieces by the swords of intolerance, some were put on the cross, like His Holiness, Christ—notwithstanding all these insurmountable difficulties they arose to the situation and spread the light and the rays of the Sun of Oneness and Truth.

Then this new age dawned. The breezes of Providence wafted; the night-ingales of the love of God sang; the sun

of universal consciousness dawned; and the highway of the Kingdom of God was paved and His Holiness, BAHÁ'O'LLAH, appeared in the land of Teheran.

When this divine super-human being appeared in that ancient country, then and not till then did the Sun of Reality shine forth; then and not till then did universal peace become the most important problem before the face of the people.

His divine teachings, his spiritual principles, his celestial instructions, shining like unto the refulgent rays of the sun, were spread throughout the East and the West, the North and the South like the leaping forth of the sun from the eastern horizon.

First, through his spiritual power and divine life, BAHÁ'O'LLAH removed from amongst the religions of the Orient religious prejudice and hatred which had been expressed toward one another for ages.

It is almost impossible for the Western, American, people, who are accustomed to live in a liberal country with practically no religious prejudice, to conceive of that hatred, of that religious intolerance exercised in Oriental countries.

Their fanaticism and dogmatic narrow-mindedness went to such an extent that they did not associate with one another; they thought that they were contaminated if they even shook hands with a man who belonged to a contrary faith. They would not even go into the streets when it was raining for the fear that their wet clothing might come in contact with the clothing of another man walking there who did not belong to their own faith (laughter).

This is not an exaggeration. It happened often in the Orient that if a man was sick, lying in bed, thirsty for a cup of water and some one would come and offer him a cup, he would open his eyes and ask him, "To what religion do you belong?" And if the answer was not to his liking he would rather die, and

he actually would die by not drinking the water, because this man did not belong to his own religion (laughter).

Only the power of God could transform the hearts of these people, and throw away these prejudices, which had poisoned the very fountain of their lives for many thousand years.

Through the appearance of BAHÁ'O'LLAH these people were so united, so well-knit together, their hearts and minds were cemented to one another to such an extent that if a stranger entered in a meeting where these people were, while formerly they belonged to different religions, at that time, their love, their amity, their friendship toward one another was so genuine and so manifest that he could not distinguish them and he could not find out to what religion they belonged in former days.

When, last year, I arrived in this country, I heard that a large number of Christian ministers had arisen to unite to bring together the various sects and denominations of Christianity under the name of the Inter-Allied Church Movement. It made me extremely happy, because any attempt to bring about unity is indeed praiseworthy.

But, when I investigated the matter a little more, I found that these worthy gentlemen had very interesting conventions, they had banquets, they sat around decorated tables, they ate chicken salad (laughter) and ice cream, they gave very eloquent speeches on the necessity of unity, and agreed; but once they left those halls, they left, likewise, their talks, with the withered flowers on the tables, and thus they continued to practice the same old dogmas, creeds, and traditions, as though there was no attempt whatsoever to unite the churches. Nay, rather, we added another denomination to the Christian churches under the name Inter-Allied Church Movement (laughter and applause).

It is as evident as sunlight, that these denominations and sects are the results of dogmas and creeds. As long as the

leaders of the churches hold fast to these dogmas and creeds, and think they are the essential foundations of their churches, there shall never be unity or agreement.

What did BAHÁ'O'LLAH accomplish? He simply washed the slate of the religions of the world clean from all caste, creeds and dogmas. He attracted the attention of mankind from exterior sanction to interior devotion and worship. He suggested to them to ascend on the top of the mountain where he had given his divine sermons, and once the people of the world gather on the summit of that mountain with those beatitudes, there are no differences, there are no creeds, there are no traditions; but, here, deep in the valley, in the shadow of the mountain there are all kinds of misunderstandings, sorrows and miseries.

BAHÁ'O'LLAH brought into this world the Water of Life from the Paradise of the Kingdom, and with that Water of Life he washed from the hearts all traces of religious, racial and national prejudices—these hearts which were created by God pure and translucent in the beginning but that became filled with these dark clouds and vapors, he caused to return to their original state.

He baptized the hearts and the souls of men with the fire of the love of God

and with the spirit of the Word of God.

As long as this eternal idea of universal peace is not planted in the hearts of men, no matter how many thousand Leagues of Nations we may have, how many Parliaments of Man we may establish, they will be used simply as in the play of checkers; these various nations will be used as excuses and pretexts, and these various organizations for no other purpose but to further the schemes and machinations of the plotting governments.

His Holiness, BAHÁ'O'LLAH, planted the seeds of love, fraternity, brotherhood, humanity and kindness in the field of the universe, and day by day, we see with our own eyes that these seeds are being watered with the heavenly rain; they are growing and sprouting, little by little, till some day a great harvest will be gathered.

This is, therefore, the glorious cycle in which these universal ideals must be fully practiced; this is the age in which the hopes, the dreams, of all the prophets must come to pass; this is the time in which the flowers of intelligence must spread their perfumes throughout the world, making the world of humanity one home; the people as the members of one family and the growing plants of one garden.

“In this Dispensation consultation with expert doctors is highly advisable”

WORDS OF ABDUL-BAHA ON PHYSICAL HEALTH

ONE of the pilgrims to Abdul-Baha sends the following to the STAR OF THE WEST: “I am enclosing a most remarkable message of Abdul-Baha to my mother about her physical health. It seems that during my two interviews with him, I neglected to speak about her condition, so when I left I wrote Shoghi Rabbani and explained fully that the doctors disagreed as to what was her trouble, how some advised an operation while others did not. She did

not know what to do. Shoghi has just sent me a letter saying he has explained fully mother's case to the Master and his answer is this:

“‘I ever pray on her behalf and beg from God His divine remedy and healing. As in this Dispensation consultation with expert doctors is highly advisable and acting in accordance with their prescriptions obligatory, it is well for her to undergo an operation if deemed necessary by such doctors.’”

Pen Pictures of Abdul-Baha in America

FROM THE DIARY OF JULIET THOMPSON

WASHINGTON was beautiful, the banners of the spring floating out everywhere. The avenues were leafy bowers, the parks gay and fragrant with flowers and blossoming bushes and the grass-plots afire with the color of their flower-beds. . . .

The day after I arrived, Tuesday, April 23, 1912, I met the Master at luncheon at the Embassy. The table was strewn with rose-leaves, as it always is in Acca, and Oriental dishes were served. . . . There had been a long conversation about material and spiritual diseases, their separate origins and separate cures. Consumption had a spiritual cause; it often originated in grief. The cure, therefore, must be spiritual. The cause of insanity was spiritual. A dear woman present brought up some theories of spiritual causation. Just at that moment they were serving salad.

"If all the spirits in the air," laughed Abdul-Baha, "were to congregate together they could not create a salad! Nevertheless the spirit of man is powerful; for the spirit of man can soar in the firmament of knowledge, can discover realities, can confer life, can receive the divine Glad-Tidings. Is not this greater than making a salad?" (with another bright laugh).

One more sweet thing. One of the dishes was rather late appearing. Florence made some laughing apology for keeping everyone waiting; whereupon little Rahim spoke up.

"Even the King of Persia has to wait, doesn't he, mother?"

"Rahim, dear, Abdul-Baha is King of the whole world."

"Oh," said Rahim, very much abashed, "I forgot!"

After the luncheon a meeting had been arranged for three o'clock to which a number of very distinguished people

came. When Abdul-Baha came down, after having rested a little and given several private interviews, he addressed the people, standing in the doorway in the simplest and freest of attitudes and speaking with a captivating sweetness, a startling clarity and the unanswerable logic and appalling simplicity of the basic teaching of the prophet. Near Abdul-Baha stood the Turkish ambassador, his eyes fixed in an intent regard full of deep wonder on that pure, noble figure. When the discourse was ended he turned to me.

"This is irrefutable. This is pure logic," he said. . . .

After the meeting at Florence's, one was immediately held at Mrs. Parson's—in her beautiful Georgian house. It is a house of rare refinement, and dignity, and there, in a room built especially for this purpose, since the house has been built recently, Abdul-Baha held daily meetings, receiving all the notables of Washington. I think I must describe that room:—A long and lofty hall, all white; its ceilings and paneled white walls carved delicately and ornamented with white garlands; a platform set in front of the fireplace was always banked high with crimson roses, while at the many windows hung curtains of transparent, luminous green silk.

And—the Master!

Entering this room of studied simplicity and conventional elegance with the free step of one who was king and yet friend to all; walking with his natural majesty, yet with the simplicity of his great realness, to one of the windows; standing by the fluttering silk curtains, and, while he talked with that matchless ease to the assembled people, gazing out into the light; turning from the window; striding to and fro

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'ÓLLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Kalamat 1, 77 (July 13, 1921)

No. 7

[From the *Bahai News*, Bombay, India]

Notes after a visit to Sir Abdul-Baha (Abbas Effendi)

BY PATRICK GEDDES

MY first acquaintance with the illustrious and saintly leader of the Bahai Movement was as one of his chairmen in course of his lectures in Edinburgh on his tour through the West some years ago before the war. After this meeting he became interested in the practical methods of my 'Outlook Tower' at Edinburgh, and found in these something of that incorporation of science into life, and, therefore, into religion, which is one of the tenets in which the Bahai organization, guided by his teaching, takes so eminent a lead among the religious bodies of the present. He indeed then asked me to deliver a public lecture on those lines to those attending his teachings, which I did under his chairmanship.

During each of the past two years I have been town-planning in Palestine and not only for Jerusalem, but also for his own home city of Haifa, and have thus had more than one opportunity of meeting him again.

On the last occasion of calling on him, I had the pleasant duty of conveying to him a unanimous request from "Pro-Carmel," a new Society of Citizens, founded on the lines of the better-known "Pro-Jerusalem," and with the same purpose of advancing all the common interests of the city, without distinction of race, party or creed, and thus embracing all. Their desire was that he should become the President of this new Society, which unites Moslems, Jews, Christians and Bahais in the work of social service and of civic and regional improvements in all respects, moral and educational, as well as material, hygienic, architectural and artistic, etc.

This office and leadership he cordially accepted to the great satisfaction of all concerned, since all Haifa looks up to and is proud of him as the foremost of their fellow-citizens.

He also approved and authorized the proposed town-planning scheme, as arranged between the City Engineer, Dr.

Ciffrin, and myself so far as his fairly extensive property (on the slope of Carmel above Haifa) is concerned. He granted the land for the two new public roads which are required, without accepting compensation on the land taken, and he also presented a substantial piece of ground for the public school which is required in that vicinity, some 4,000 square metres.

Dr. Ciffrin, in his architectural capacity has produced a fine scheme for a monumental stairway and cypress avenue leading uphill from the Templar Boulevard upon the level plain, to the central meeting place of the Bahai community in Haifa, which as all Bahais doubtless know, contains the Tomb of the Bab.

For this scheme, (of which the design is a gift by Dr. Ciffrin) between £2,000 and £3,000 will be required; but he and I and other friends and sympathizers are confident that this sum will readily be subscribed within a reasonable time by

the many members and friends of the Bahai Cause throughout the world. Sir Abbas at once expressed himself as approving the design, and gratified by it, as at once a useful and needed access, and a beautiful and dignified memorial. He granted the land, and promised also to compensate from his own ground, the small portion of a Moslem neighbor's ground which is also required to complete the scheme. He further gave a subscription of £100 to begin the list; but while authorizing us to open a subscription list, and send it to friends and sympathizers, he charged us to be careful to explain this as a purely voluntary matter, and not to represent him as in any way pressing his followers or friends to subscribe, and this we of course promised to do.

We are thus however free to say that all subscriptions may be sent to *The Treasurer, Bab Memorial Stairway, c/o Dr. Ciffrin, Municipal Engineer, Haifa, Palestine.*

Pen Pictures of Abdul-Baha in America

(Continued from page 135)

(still pouring forth his utterance)—with a step so vibrant it *shook* you; piercing our souls with those strange eyes; uplifting his eyes till glory seemed to stream upon them; talking—talking—moving back and forth incessantly, with restless gestures; pushing back his turban, revealing the sweep of the line of his forehead—that great dome; pushing it forward again almost down to his eyebrows,—which gave him a peculiar majesty; charging, filling the room with magnetic currents,—with a mysterious energy. Once he burst into the room, a child upon his shoulder. For a moment he held her, caressing her with richest love. Then he set her down among the roses.

On Thursday Abdul-Baha dined at the Turkish Embassy and I was privileged to be there. Never, I think, have I seen a table so beautiful. It was like

a rose-garden. Roses lay in melting loveliness its whole length, rising in a great rose-pink mound in the center, where sat Abdul-Baha.

There are times when he looks colossal, when his holiness shines dazzlingly. That night he was all in light garments. He gave a great address on the civilizations built on the basic teachings of the prophets; then he spoke of the dinner as “a wonderful occasion.” “The East and the West,” he said, “are met in perfect love tonight.”

There was a something in his words as he spoke them, a something so poignant, so revealing of the realities of things, so creative of *flame* that tears rushed to my eyes. Later he spoke of the deep significance of the two international marriages represented there.

The Turkish ambassador made an address. He called him “the Unique One

of the age," "who had come to spread his glory and perfection amongst us."

"I am not worthy of this," said Abdul-Baha simply.

Oh, the meekness! I used to hate that word meekness, especially in connection with Christ, until I saw Abdul-Baha! Then I realized this: that it is one of the essential attributes of God's Manifestations, and is a ray of unique power; of such power indeed that I have seen it change the atmosphere. I am not speaking at random. This happened at Acca when Abdul-Baha said, "Jesus was the bread that came down from Heaven, but I am the food prepared by the Blessed Beauty BAHÁ'Ó'LLAH." A something celestial, affecting me like silver light, filled the room. Perhaps I should put it in this way, that it is one of the attributes of the Servant, and when the Manifestation in the station of the Servant shows forth this attribute, which is identical with self-effacement, and all traces of the Servant disappear, then the station of the Glory alone is seen. "There was God and there was nothing with Him." . . .

"Nothing save the love of God endures!" said Abdul-Baha, as he drove in the park one day with Mrs. — and myself. "Look at these trees all in blossom now!" And in words which I will not attempt to quote he described the inevitable coming of autumn. "This is a symbol of the human life," he said. "Remember Babylon." He drew vividly for us a picture of the former Babylon, its pomp and splendor; then of Babylon today, the ruins of today, "empty save for the hyena prowling among its crumbling stones, silent except for the voice of the owl at night or the song of the lark in the lonely day." "Remember Tyre," he continued. "Here, too, was beauty and splendor and pomp. Think of Tyre now! I have been there. I have seen." . . .

One day I stayed after the meeting to see Edna Belmont, who was serving Abdul-Baha at the telephone upstairs.

While we were talking, suddenly the Master came into the room.

"I am just going out for a drive," he said, "but stay till I return, Edna, and you, too, Juliet, stay. I will see you when I return."

So I waited; I waited and waited. Half-past six came; seven! Our dinner was to be at half-past seven, and where I was going was a long way off, rather indirect on the car line and I had not kept the motor!

"Go, Juliet, I will explain," urged Edna. But I could not. He had told me to stay.

And now I am going to digress and tell you what seems another story! I was certainly no more than ten years old when a very presumptuous aspiration took possession of my infant mind. I began to dream of some day painting the Christ. I even prayed for it! Child though I was I violently hated the accepted conceptions of the Christ—sweet, effeminate, ineffectual. "I will paint a King!" I said, "the King of Love."

And I never lost this hope till I saw Abdul-Baha. Then I knew that no one could ever paint the Christ! The life of the Spirit of Life, that animation, the endless revealing, the glory! How could these be captured in material? Can you paint the lightning?

It was a little after seven when the Master came back. Entering the room where he had left me and where of course I was still waiting, he said:

"Ah, Juliet! For your sake I returned. Mrs. Hemmick wanted to keep me, but I had asked you to wait; therefore I returned." After a slight pause he added, "Would you like to come up and paint me tomorrow?"

So I learned the reward of obedience. Once in Haifa he said to me: "Keep my words; obey my commands and you will marvel at the results."

By a miracle I was not late for the dinner.

The next morning I went to him early with my box of pastels, but though it

was only eight o'clock, quite a crowd had gathered already and I felt that our morning was doomed to be a broken one. Not only that, but the light in all the rooms I saw was very poor and weak and the delicate wallpapers with bunches of flowers on them you could not think of putting behind *his* head! For a while I was in despair, for I dared not offer the suggestion that was in my mind. In the end, however, the artist overcame the disciple in me and, begging Abdul-Baha to forgive me if I were doing a wrong thing, I asked if he would pose in New York instead. This he consented to do so freely and sweetly that I had no more qualms about it.

The next day, while I was waiting in the hall to be announced, a door opened and there stood Abdul-Baha, beckoning to me. He was alone, so we had to fall back on his English and my Persian. A precious little talk it was!

Then the translator arrived.

"Tell Juliet," began Abdul-Baha at once, "that she teaches well." (I repeat this praise only because it is his!) "I have met many people who have been affected by you, Juliet. You are not eloquent, you are not fluent, but your heart teaches. You speak with an emotion, a feeling which makes people ask, 'What is this that she has?' Then they inquire! they seek and find. It is so, too, with Lua. You never find Lua speaking with dry eyes. You will be confirmed; a great bounty will descend upon you. You will become eloquent. Your tongue will be loosed. Teach, always teach. The confirmations of the Holy Spirit will descend upon those who teach constantly. *Never feel fear*. The Holy Spirit will give you the words to say. *Never fear*. You will grow stronger and stronger."

His vibrant power as he spoke thrilled me and fear was banished forever from my mind. The grand courage of that erect head and uplifted hand, the absolute confidence in God for me—I am

sure I shall always see this when in the future I begin to speak.

NEW YORK

On Saturday, Abdul-Baha returned, Saturday, May 11, just one month from his first arrival.

His little apartment at the Hudson Apartment House on Riverside Drive was high above the world; its windows framed the sky. Now they were all open and the breeze blew in freshly from the river.

About five o'clock he came. Oh, the coming of that presence! If only, only I could convey to the future the great vibration of it! The hearts are almost suffocated with joy, the eyes burn with tears at that step! It is futile to try to express it! Sometimes when the sun breaks through the clouds and spreads a great glow, like a pouring out of fire from its heart, I get something of that feeling.

Taking a seat by the window Abdul-Baha began to talk to us, with supreme love and gladness, wittily, eloquently, tenderly, carrying us up on wings of fire to the apex of sublime feeling, then turning our tears to sudden little ripples of laughter as an unexpected gleam of wit flashed out, then melting our hearts with his yearning affection.

On the 13th of May a meeting of the Peace Conference was held at the Hotel Astor, at which Abdul-Baha was the guest of honor and the chief speaker. Dr. Grant was one of the speakers. He sat at the right of Abdul-Baha, Rabbi Wise to the left—the Jewish rabbi, the Christian clergyman! Ah, the symbolism of that trio sitting together in the foreground of the platform, with the Center of the Covenant for its center! He who had come to unite the Jews and Christians!

Abdul-Baha was really too exhausted to have gone to that meeting. He had been in bed all day.

"Must you go to the Hotel Astor when you are so ill?" I asked him.

"I work by the confirmations of the Holy Spirit," he answered, "I do not work by hygienic laws. If I did I would get nothing done!"

On the 14th of May, Abdul-Baha went to Mohonk, returning three days later.

A few perfect days, then he went to Boston. In the meanwhile he spoke at the Church of the Divine Paternity. This was unbearably beautiful. My impression, looking back, is that the church was Byzantine, recalling the worship of early Christians. The interior was of gray stone. Ah, the look of him that day! Then, more vividly than ever before, he shone out as the Divine Shepherd, come at last to his flocks.

On the 21st of May, also before Abdul-Baha went to Boston, Mrs. Tatum had a reception to which he came. The people who were there were of the fashionable world, with a sprinkling of artists and the literary set.

Suddenly there was a stir among the people, and Abdul-Baha was in our midst. He walked over to a big yellow couch in the bay-window and sat down. I think I must tell you how he looked there. His surroundings were all white; sunlight streamed in; the shadows on his face were translucent; his profile was outlined with a luminous penciling; his background was the crystal of the wide central window pane, the sky beyond. Behind him stood the Persians.

Soon he began to speak.

He was very happy, he said, to be with us. Think of the contrast! His outlook for years had been a prison window and he had been confined within the limits of a fortress; now he found himself in spacious homes.

His talk, at first apparently desultory, gradually shaped itself toward some distinct point, which, however, he kept veiled until the end. I wondered what

was coming. When it came it was like a thunderclap.

"Think of it!" he said. "Two kings were dethroned in order that I might be freed! This is naught but pure destiny!"

"And now," ended the Master, rising to his feet with the action of a king, "you here in America must work with me for the peace of the world and the oneness of humanity."

And with this he left us, the room seeming strangely empty after he had gone.

I must paint one word-picture, a morning in—how curious, I started to say "The Rizwan," I mean—Riverside Drive, in that hallowed little strip of a park which we all love to call "his garden" into which he escaped so often to rest, which is holy with his prayers, or where we sometimes walked with him in the evenings, or he took his daily exercise. Just a gravel path, some benches and young trees and a low stone wall shutting off the slope to the river far below, but unspeakably beautiful forever to me. Morning, as I started to say, in *our* Rizwan; Abdul-Baha in the sunlight, his turban glistening white in it, pouring attar of rose on our hands and heads, pouring it out lavishly and with an incense of universal love breathing from him as he did it which it is impossible to describe, as though love indeed were the one delectable thing in the universe and the source of all joy. Oh that love! The pale, sparkling early morning sunshine, the perfume, that figure in the graceful flowing robes and the glistening turban, the center of a force which made everyone around him as nonexistent!

There is something almost miraculous in the way Abdul-Baha takes the sunlight. No one else looks so bright in it. It makes him translucent, like a shining mirror.

مرآت عالم لاهوت شود وفضائل وخصایل عالم انسانی جلوه نماید و صورت وصال الهی در این هیكل پرده برافکند و من فحایت تشکر و رضایت را از حضرت ریشم دارم شما از قبل من احترامات غایتها ببالغ نماید امیدوارم که کل کلمات الهی مرقش شود و همین طور از احسان شما از احسانها نیز جاحضه بی نهایت مسرورم و از خدا همیشه از برای کل تأیید و توفیق میطلبم

مَعْرِفَةُ الْيَسَارَةِ وَ كَيْفَ تَحْرِيرِهَا

سواد مکتوب و کتر ارسطو خان از طهران تیاریخ ۱۹۱۰
چهار ساعت بعد از نصف شب اولاه شبیر
جناب دکتومودی در منزل با کمال وحشت و اضطراب بد ووقعه
مؤلمه میسرکس که مجرب و عموم اجاب دکتومودی که بواسطه کسالت
سه چهار روزه دارفانی و دلجو کرو مرضش جای نفوس بود و بکمال
او دکتومودی و دکتور کلاک بودند بنده که اینظار چنین وقعه
نداشتم با اختیار شدم اگر بداند که چه داغ فراق بدافام و در
خود گذاشت بنده فوراً بمنزل دکتور کلاک رفتم و دانه را برای اولین
دیده البته معلوم است که این غمزه اخلاق و کمال انشاچه و
بردهای آشنایان و بازندگان خود نهاد پس از سرگوری
برسا لکن و دفن پرداخته جمع و فیکه این خبر موملار رسیدند
تقریباً سه نفر از زن و مرد برای احترام تشیع جنازه آن مرحوم
حاضر شدند تمام شاگردان مدرسه تربیت بابا سرسیاه
و دسته ها کل در دست جلوسا لکه ای که قبل از این آمه
تهیه شد بران گل و عطریات بود با کمال تجلیل حرکت داده باین
ترتیب که شاگردان مدرسه جلوسا و طرف صاف بسته در شکه
دکتومودی و دکتور کلاک و خانم آلمانی تهیه شده بود جلوسا
کالسه که تمام اجاب پیا د تا دروانه یوسف آباد از خیابانها
الدله حرکت داده برف شدت میبارید تمام ما عقب کالسه
و زنهار طرف دست راست عبور میکردند خداوند شاهد است
در موقع حرکت بقدری حزن انگیز بود که چشم هر یاری را حزون
میآفت تا بحال در ایران دیده نشده بود که زنهار با مردها تشیع
جنازه کنند آنهم زنی امریکائی را هیچکس چنین احترام نداد

۴۰ یکتا ترخان تصور نمیکرد تا نزدیک دروازه انوار خان بکار عکسی
برداشت شاگردان مدرسه خطابه قرأت نمودند تقریباً صد
در شکه ها یکله قبل از انومیل تهیه شده بود عقب شیعیان از بیرون
دروازه سوار شده احباب با ورقا نه رفتند در آنجا با کمال احترام
نخست آنم صومعه را روی دست گرفته در اطراف مخصوص
کذا رده و مطابق قوانین بهائی نماز و دعا خوانده مردانه
علیه و زنهار علیه نماز خوانده و در ضمن مناجات تلاوت شده
یکدیگر را در باره آن مرحوم تسلیت گفتند دو روز بعد از این وقعه
دکتومودخان این قضیت را شنیده مختصر کسالتی هم داشته اند
خیلی حزون شدند گریه زیادی کردند بنده که عیادت رفته بودم
فرمودند جناب ارسطو آیا سزاوارست که میسرکس که اعتقاد
سبب ترویج معارف در ایران بود و مجرب و القوی و عموم اجاب از
دست ما برود و بازنده باشیم آه سزاوار نیست جناب
دکتور ماهم رشتیم ای عزیزان ماهم رشتیم ای ارسطو خواهش
دارم همه روزه تشریف بیاورید تا شما را زیارت کنم من خیلی
شمارا دوست دارم این یک روز که زنهار هستم باید
خوب شمارا ببینم باری روزیکه میخواهستد مرحوم
شوند فرمودند که تا نزدیک ظهر میهمان شما هستم
بعد توپ ظهر که زد وفاتی وارد شد دکتور محمد خان
وداع آخری گفتند و داغ بردرد وستان خود نهاد
با کمال احترام تشیع جنازه شد دکتور ارسطو حکیم

إِنَّ اللَّهَ هُوَ الْيَسَارَةُ الرَّاجِعُونَ

تجربا ختر اول از رحمت جناب دکتور لطف الله حکیم نهایت
تشکر را دارد که سواد کاغذ برادر محترم ایشان را باین اداره
فرستادند ثانیاً به عموم دوستان و شاگردان مدرسه
مبارکه تربیت از یکجهت از صمیم فواد و سلامتی میگوید و از
جهت دیگر بشارت میدهد که حساب مبارک حضرت
عبدالبهار میس جنوبی کوئی عن قریب به طهران عازم
خواهد شد میس کوی چند ماه پیش زیارت غمزه
مقدسه نمود و در علوم مادی و روحانی و حسن خلق و اخلاق
مشهور و معروف دکتور الاحبار ضیاء

حقایق کونیه است خدا را خالق گوئیم بسیار خوب
خالقت بوجود مخلوق منوط اگر مخلوق نباشد خالقیت خدا
حکونه حقیق باید میگوئیم رازق است اگر زرق بود چگونه
رازق است میگوئیم رب است اگر ربوبی باشد چگونه رب است
یسر خالق از قییم است رازق از قییم است رب از قییم است
و از قییم خالق داشته از قییم منزه داشته و از قییم ربوب
داشته پس هیچ شبهه نمائند که سلطنت الهی قییم است سلطنت
ریتی بخیر خدا لشکر بخیر خدا خزان و دفائن بخیر خدا و زرا و وکلاء
بخیر خدا میشود پادشاهی تصور نمود بدوین مملکت بدون رعیت
بدون لشکر بدون وزرا و آنان میگویند وقتی بوده که خدا آن
خلق داشته نه لشکری داشته نه رعیتی داشته فی الحقیقه
خدا را عز و کبر یعنی تازه منصوب شده تازه پادشاه سلطنت
تأسیس نموده طفل شیر خوار چنین نمیگوید لهذا خداوند
باری تعالی همیشه خالق بوده رازق بوده محیی بوده سمیع بصیر
بوده همین که ذات الهی قییم است فیض الهی نیز قییم است
و فیوضات او من علی الاغراض الحاطه نموده خداوند چون من
جست الذات نامحدود است مزجشت الکثیر و الصفات
نیز غیر محدود حقیقت او لو هیت چون نامحدود است فیض
او نیز نامحدود الوهیت او قییم است نهایی ندارد کمالات او
قییم است نهایی ندارد ربوبیت او قییم است نهایی ندارد پس
همان قسم که نقاش روح القدس در پیش بوعالم وجود فیض
بخشید همین قسم فیض روح القدس او مستمر است انهای ندارد
نمیگویند گوئیم که فیض او با خورسیده است اگر گوئیم فیض او
منتهی میشود الوهیت او منتهی میشود فیض آفتاب و حرارت
آفتاب ابدی است و سردی است و اگر روزی یابید که فیض
و حرارت آفتاب منقطع گردد آفتاب و ظلمت ماند زیر شمس
بدون حرارت و ضیاء شمس نیست تاریکی است پس اگر بخوایم
فیوضات الهی را محدود کنیم خود خدا را محدود کرده ایم تا به
مطمئن بفضل و غایت حق باشد مستعرب به بشارت الهی
باشد آن خدا اینکه برام سالنه بفضل و رحمتش معامله
کرد آن خدا اینکه در اوضه تیره روح الهی بخشد آن خدا اینکه
فیض ابدی عطا فرمود همان خدا در صر زمان در هر وقت

مقتدر بر آن است که عالم انسانی را مظهر انوار ملکوت
نماید لهذا امیدوار باشید آن خدا را که از انبیا
داد حالا هم میتوان دید و در هر یک از انبیا صورت
و مثال خویش ظاهر نماید آن خدا اینکه نفخه روح القدس
دید حال هم قادر است که بعد و خواهد دید
فضل او را قطعی ندارد این روح همیشه ساری است این
فیض الهیات و فیض الهی جان نیست کم منقطع شود ملاحظه
کنید که آیا هیچ ذرات جزئی را توان محدود کرد زیرا
در هیچ نوعی از انواع کائنات فی الحقیقه محدودیت جان نه آیا
میتوانید بگویید که این طبقه منتهی شد و طبقه دیگر نیست
دریا منتهی این دریا شد بعد دریائی نیست یا این منتهی این
باران شد بعد از این باران نیست اشراق شمس منتهی شد
و بعد از این اشراق شمس نیست ممکن است این استغفر الله
و تسبیح کنیم در کائنات جای فیض الهی مستمر است چگونه
توان گفت که آن فیض باری آن روح القدس آن فیوضات ابدی
منقطع شد این واضح است که همان فیوضات الهی عظم از
جدا است بعد از آنکه جسد نوع انشا مستمر البته روح حقیقت
نیز مستمر زیرا ممکن نیست که جسد نوع مستمر باشد و حقیقت
روح مستمر نباشد من خدا را شکر میکنم که در میان چنین
جمع بحر می خورد ما ببینیم که احسان روحانه دارد غری
حقیقت بنمایند نهایت آرزویشان حاصل می شود مقصدشان
خدمت به عالم انشا است
ایحسان چنین نظیر کائنات میکنیم ملاحظه میشود که
هر شیئی از انبیا و جمیع مراتب سیر دارد مثلاً ماده اثیری
در جمیع کائنات سیلان دارد در هر جا تموجی حاصل شود
نظراً از تموج آن متاثر میشود روشنائی بسید همین طور فیوضات
الهی در جمیع کائنات سیلان دارد و اول نداشته و آخری
فنا خواهد داشت در هر مقامی استعدادی حاصل شود آن فیض
نامتناهی جلوه نماید پس باید و بایستیم که بعون و غایت الهی
بستوریم این روح حیات را در جمیع کائنات جاری نماییم جمیع بشر را
باین فیض زنده کنیم تا عالم انشا عالم الهی گردد عالم ناسوت
مرآت عالم لاهوت شود ففضائل و خصال عالم انشا

۲ القیاس دانستن بسبب حصول نیست از دانستن خوبی صحت انسان صحت نیاید بلکه معلیه لازم دارد استعمال ادویه لازم دارد حکم حاکم لازم دارد که مطلع بر جمیع اسرار امراض باشد و مطلع بر جمیع معالجات باشد و به حکمت تام دستور العمل دهد تا صحت کامل حاصل گردد و مجرد بدانکه صحت خوب است صحت حاصل نمیشود قوت و عمل لازم است . دیگر آنکه حصول هر شیء مشروط به سه چیز است . اول دانستن دوم اراده سوم عمل در تحقیق هر مسئله جمع این سه چیز لازم مثلاً اول تصور خانه را بعد اراده ساختن بعد عمل و عمل بر کول بقوه ثروت آنوقت امید حاصل گردد لهذا ما محتاج قوه عظیم هستیم که سبب اجرای امیدها شود و این واضح است که بقوه عظیمه این مقصود حاصل نمیشود اگر بگویم بقوه جنسیت حاصل میشود اجناس مختلفند اگر بگویم بقوه وطنیت میشود اوطان مختلف است و اگر بگویم اتحاد وحدت عالم انسانی و جمیع عمومی بقوه سیاسی میشود سیاست ملل مختلف است زیرا نافع دول و ملل مختلف است و اگر بگویم بقوه تفالید دینیة این وحدت عالم انسانی تأسیس گردد این تفالید مختلف است پس رفع شده جمیع اینها مختلف و محدود است و ممکن نیست جز بقوه معنویم و قوه روحانیة و مفتوحات الهیه و نفقات روح القدس که در این قرن عظیم جلوه نموده جز این ممکن نیست و الا این مقصد در حیرت قویمانند حیرت فعل نخواهد آمد . ملاحظه کنید در نتایج چه چیز سبب اتحاد ام شد چه چیز ب تعدیل اخلاق عمومی شد چه چیز سبب ترقی جمیع بشر شد اگر بتدقیق و تحقیق در جمیع توابع ملاحظه کنیم میبینیم که اساس اتحاد و اتفاق همیشه اساس ادیان الهی بوده اعظم سبب جهت وحدت

۲ بشر بوده است یعنی اساس ادیان الهیه تفالید و تفالید که الان در دست قابلیت زیرا این تفالید که الان در دست است بکلی میان یکدیگر است لهذا سبب نزاع است سبب جدلیات سبب بغض است سبب بغض است ولی مقصود اساس ادیان الهیه است حال بسیم اساس ادیان الهیه چه چیز است اول اساس وحدت الهیات دوم وحدت اجناس است سوم وحدت اوطان است چهارم وحدت سیاست است یعنی اتیان شخصی امتیاز جنسی امتیاز وطنی امتیاز سیاسی مانند مثلاً ملاحظه فرمایند که حضرت مسیح ظا هر شد ام مختلفه را جمع کرد ملل متحاربه را صلح داد قریح وحدت عالم انسانی کرد ملت رومان که ملت قاهره بود ملت یونان که ملت فلسفه بود ملت مصر که ملت تمدن بود و سایر ملل مثل سریان و آشوریان و کلدانیان و غیره را جمع نمود اینها در نفقات اختلاف و جدال و نزاع بودند حضرت مسیح این اقوام مختلفه را جمع کرد و تباین و نزاع و جدال را از میان برداشت این کار را بقوه جنسیه نکرد بقوه وطنیه نکرد بقوه سیاسیه نکرد بلکه بقوه الهیه کرد بقوه روح القدس بودی داشت لهذا جنابین و سایر ملل امکان نداشت و الا همین مخالف و تنازع الی الابد باقی خواهد ماند ولی بخاطر خطر نماید که چون تحقیق این امر عظیمه منوط بقوه الهیه و مشروط بنفقات روح القدس و نبوضات یافیه است این را از یکایا و رم فی الحقیقه این سوال بخاطر میاید لهذا ما همیشه میگویم که این خداوند قدیم است خداوند تازه نیست سلطنت خدا سلطنت قدیم است سلطنت جدید نیست این سلطنت شش هزار ساله نیست این کون و نامتناهی نگاه کنید این دستگاه باین عظمت و این سلطنت با این شوکت کار چند قرون نیست اسماء و صفات الهی قدیم است و نفس اسماء و صفات الهی مستعد وجود کائنات است مستعد مخلق است مستعدی جمیع

نجم سیراج خیر

قیمت اشتراك سالیانه ۳۰ دالراست بتمسك محفل مقدس روحانی طهران یا یکسریه اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مراقب ترقیات مادی و معنوی نوع بشر و گناه و سیله انتظام و اخیران عالم است سخن میراند و مقالات شنیده که موافق این مقصد است بخواهد

شماره هفتم ۱۳ ماه جولای ۱۹۲۱ء موافق اول ماه کلمت ۷۸ بهائی

آرزوی ما و خدا که عالم انسانی است
و مقصد ما صلح عمیق و

نطق مبارک حضرت عبدالجبار در انجمن تاسوفا
در شهر نیویورک ۳۰ ماه می سنه ۱۹۱۲

از احسانات جناب رئیس نهایت خوشنودی را دارم و همچنین از احسان و کلمه ایشان نهایت سرور را دارم بجهت اینکه مقاصد ما یکی است و آرزوی ما یکی است آرزوی ما وحدت عالم انسانی است و مقصد ما صلح عمومی پس در مقصد و آرزو متحدیم و در عالم وجود مسأله از این دو مسئله مهم ترغیشود زیرا وحدت عالم انسانی سبب عزت نوع بشر است و صلح عمومی سبب آسایش جمیع من علی الارض لهذا در این دو مقصد متحدیم و اعظم از این مقاصد نه لهذا امیدوارم که بین بهائیان و تاسوفیها نهایت الفت و محبت شود بجهت اینکه مقاصد هر دو یکی است و آرزوی هر دو یکی است در احسان روحانیه مشترکند و در توحید مملکت الهی متفقند . اليوم یک قوه عظیمه

لازم تا این مقاصد جلیله بجزی گردد شماها میدانید که امروز ابرخیلی امر عظیمی است جمیع قوای اتفاق امروز خندا استقرار این امر این ملاخیا گمان میکنند که حرب سبب سرود است و چنان گمان میکنند که تفرقه سبب عزت است بگمان اینکه اگر ملتی بر ملتی هجوم آورد و فتح و فتوح نماید و مملکت و دولت مغلوب کند این سبب ترقی آن ملت و دولت است و حال آنکه این خطا فحش است ملل را میتوان با هم برافروخته کنیم عالمه مشکل از افراد است و هر ملتی نیز مشکل از افراد و اشخاص و اگر جمیع ملل را جمع کنید عالمه عظیمه گردد و این واضح است که نزاع و جدال بین افراد یک عالمه سبب خرابی است چنین نوع جنگ و حرب باین ملل مورث آنهاست عظیم است خلاصه کلام جمیع کتب الهی و جمیع انبیاء الهی و جمیع عقلا بشر جمیعاً متحد و متفق بر آنند که جنگ و حرب خرابی است و صلح سبب آبادی و کل متفقند که جنگ بینان انسانی براندازد و ولی فوق عظیمه لازم که این صلح اجرا نماید و این حرب را منع کند و وحدت عالم انشا را اعلان کند زیرا مجرد علم بشی کفایت نمیکند انشا اگر بداند غنا خوب است غنی نمیشود انشا اگر بداند که علم مدوح است عالم نمیشود انشا اگر بداند عزت مقبول است عزیز نمیشود و علیهذا

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 12

Asma 1, 77 (August 1, 1921)

No. 8

Pen Pictures of Abdul-Baha in America

FROM THE DIARY OF JULIET THOMPSON

(Continued from page 140)

YESTERDAY morning, June 12, 1913, I went up early to Abdul-Baha's house, that house whose door opened about eight in the morning and kept open (with no one to guard it) until midnight!

He had been away and I had not seen him for three days. I had brought my pastels, thinking he might want to sit for me, but I found him looking utterly spent. He was in the lower reception room, or hall, the English basement of the house, and Valiolah Khan was with him. He looked up with brilliant eyes.

"What do you want of us, Juliet?" he smiled.

"Only to be near you!" (I had hidden my pastels.)

"You must excuse me from sitting for the portrait today. I am not able to-day."

Then he talked to us a little, but soon went out alone, to "the garden," leaving Ruth, Valiolah and me together.

"It is wonderful," said Ruth as Abdul-Baha went, "to see how the world is quickened today in all directions."

"And to know," I added, "that the voice that is quickening it, so powerfully quickening it, is that tender voice that spoke to us just now."

Today (June 12th) I went up early to his house, but not early enough. As I turned into 78th Street, I saw him at the other end of the block on his way to the garden, his turban a dazzling spot in the sunlight, his robes floating out with great grace as he walked.

Later he returned. Miss Buckton had

arrived by that time and a poor little waif of humanity, a Jewess. She was all in black, this poor child, with a little pale face, careworn and tearworn.

I had been in the kitchen with Lua. I came out upon a scene dominated by the Master. He was sitting, as usual, at the window, the strong carving of his face thrown into high relief by masses of shadow, his turban and white aba bright in the sunlight. On one side sat Miss Buckton, on the other, this poor stricken child. While the biggest tears I had ever seen splashed from her eyes she told him her hopelessly dismal story.

"Don't grieve now, don't grieve," he said. He was very, very still, and I think he was calming her.

"My brother has been in prison for three years. He was imprisoned unjustly. It was not his fault; he was led; he was weak, a victim of others. He has four more years to serve. My father and mother are depressed all the time. My brother-in-law, who was our support, has just died."

There it was, the sum of human misery: poverty, weakness, disgrace, sorrow, despair and the maddening pall of gloom.

"You must trust in God," said Abdul-Baha.

"But the more I trust the worse things become!" she sobbed.

"You have never trusted."

"But my mother is reading the psalms all the time. She does not deserve that God should desert her so! I read the psalms myself, the ninety-first psalm

and the twenty-third psalm every night before I go to bed. I pray, too."

"To pray is not to read psalms. To pray is to trust in God and to be submissive in all things to Him. Be submissive, then things will change for you. Put your family in God's hands. Love God's will. Strong ships are not conquered by the sea; they ride the waves! Now be a strong ship, not a battered one."

At noon I took Mr. ——— to him. As we sat alone in the library, waiting for Abdul-Baha to return from the garden, I said:

"I think what he said at Mr. Gifford Pinchot's last week was very interesting, that the people were rising like a great tide, wave upon wave, and unless the capitalists realized soon, they would be driven out with violence; that the people in the future would not work for wages, but for an interest in the concerns."

Just then Lua appeared at the door of the room where she had been sitting, bending toward the stairway with beautiful reverence.

"He is coming?" I asked.

"Yes, he is coming, Juliet."

He came into the room with both hands extended, and in a voice like a chime from his heart he said:

"Oh-h, Mr. ———, Mr. ———!"

Such love, such gladness, such sweetness, such welcome!

Then I slipped out.

When I re-entered the room Abdul-Baha was signing a photograph for Mr. ———, rather, writing a prayer on it.

"And now," Abdul-Baha said as he presented it, "you must give me your photograph. I want your face. I have given you mine, now you must give me yours."

"I will pray for you," he added, as he said farewell to Mr. ———. "I will mention you daily in my prayers."

Abdul-Baha detained me a moment. As I rejoined Mr. ———, Valiolah Khan

was entering the house. We (Mr. ——— and I) were both out in an automobile.

"Do you see that young man going into the house?" I asked. "That is Valiolah Khan. His father was cut into pieces alive while his own little son (Valiolah Khan's youngest brother) was forced to look on at the butchery."

"If you will deny BAHÁ'O'LLAH," the executioners said to the child, "we will take you to the palace of the Shah and honors and wealth will be heaped upon you."

"But I do not want these things," the little fellow answered.

"Then, if you do not deny him," they continued, "we will kill you worse than your father." (I am expressing this just as Valiolah Khan did, in his English.)

"You may kill me a thousand times worse," was the reply. "Is my blood of more value than my father's? To die in the path of BAHÁ'O'LLAH is my supreme desire." Then they fell on the child and choked him.

"A day or two ago," I continued, "Valiolah Khan asked me about the portrait of Abdul-Baha—how it was getting on. 'One should paint the soul in a portrait, I think,' he said.

"But who can paint the soul of Abdul-Baha?" I asked.

"We can paint it with our blood," he replied, very gently, but with kindling eyes."

The next day, Wednesday, June 13, as usual I went very early to Abdul-Baha's, so early that no one was there, that is, no callers. Some of the Persians, of course, were with him—Valiolah Khan and Mirza Ali Akbar. I found them in the lower reception hall, the English basement. The Master was sitting in the big chair in the corner by the window.

After a while he went out. When he returned, after he had given some private interviews to those waiting, he talked to people, on the first floor, sit-

ting at the far end of the room, his back to the window, into which the sun poured. The strongest image in my memory is this luminous one of Abdul-Baha sitting by the window, the majestic head dominating the holy figure, teaching us with smiles and gestures divine.

The meeting over, a few of us went upstairs. Abdul-Baha looked in, calling Juliet!" whereupon I joyously ran out to him.

"Bring your things in here and paint now," he said, pointing to the front room, the library.

Oh, these sittings, so wonderful, yet so difficult! We move from room to room, from background to background, light to light. He has given me three half hours, each time in a different room. And—Abdul-Baha, who could paint him? . . .

The next morning, Thursday, I went up very early to the house, but did not see the Master. But Lua and I had a wonderful talk with Valiolah Khan.

"My father," said Valiolah Khan, "was much with BAHÁ'O'LLAH. One night BAHÁ'O'LLAH, as he strode back and forth in his room, said to my father:

"At stated periods souls are sent to earth by the Mighty God with what we call the power of the great ether. And those who possess this power can do anything; they have all power. Even this walk of mine," said BAHÁ'O'LLAH, "has an effect in the world. Jesus Christ had this power. The people thought him a poor young man whom they had crucified; but he possessed the power of the great ether, therefore he could not remain underground. This ethereal power rose and quickened the world. And now look to the Master," said BAHÁ'O'LLAH, "for this power is his!"

"BAHÁ'O'LLAH," added Valiolah Khan, "taught my father much about Agha. Agha (Master) you know is one of the titles of Abdul-Baha, and the Greatest Mystery of God is another, and

the Greatest Branch is another. By all these we call him in Persia. The Blessed Perfection, BAHÁ'O'LLAH, revealed the station of Abdul-Baha to my father. And my father wrote many poems to the Master, though the Master would scold him and say, 'You must not write such things to me!' But the heart of my father could not keep quiet. Once he wrote:

"O Dawning-Place of the Beauty of God! I know Thee!

Though Thou wrappst Thyself in ten thousand veils—I know Thee!

Though Thou shouldst wear the tatters of a beggar—still would I know Thee!"

In the afternoon I returned with my mother. Abdul-Baha received us in his room, full of lilies and carnations and roses.

"A-h-h, Mrs. Thompson! Marhaba! Marhaba!" ("Welcome.")

The intonation of that "Mar-haba!"—a welcome from a heart deeper than any human heart; a welcome indeed! Only this generation may know it on earth, but it is before all the world in the future at the threshold of Heaven!

The next morning I saw Abdul-Baha alone and we spoke of a friend, who had failed to understand Abdul-Baha's meaning the other day, thinking he meant to teach asceticism, that the spirit and the flesh were two separate things.

"That is not what I said," replied Abdul-Baha. "I said that the spiritual man and the materialist were two different beings. The spirit is *in* the flesh," he added.

"Yes, I know," I answered, beaming at the beauty of this and its deep significance, for there it all was—everything was said in those six words.

Those precious sittings, so few, with dear May and Lua praying beside me while I worked, perceiving and encouraging while I painted with a breathless and blind speed, lifted up on a wave of inspiration, only feeling!

STAR OF THE WEST

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Vol. 12

Asma 1, 77 (August 1, 1921)

No. 8

To the STAR OF THE WEST:

I am enclosing an excerpt from an early Tablet which you might possibly care to publish in the STAR OF THE

WEST. It is all-inclusive of what is ahead of us, and was revealed by the Center of the Covenant seventeen years ago.
I. D. Brittingham.

“Thou hast written regarding the tests and trials to be manifested in the American countries. Know this, that hardships and misfortune shall increase day by day, and the people will be distressed. The doors of joy and happiness shall be closed upon all sides; terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction, until they are obliged to turn to God. Then the Lights of great happiness will enlighten the horizons, so that the cry of ‘Ya-Baha-El-Abha!’ may arise upon all sides. This will happen!”
(Signed) ABDUL-BAHA ABBAS.

(Portion of Tablet revealed by Abdul-Baha in the spring of 1904 for I. D. Brittingham, New York City, America.)

Letters from Abdul-Baha's Wife

Haifa, Palestine, March 26, 1921.

Roohieh Khanum (Miss Sanderson).

My dear spiritual daughter:

It is a long time since I have written you. It is not because you are forgotten. No, God forbid! You are ever present in our heart and we are always eager to hear from you. The real cause was that we had not yet settled the affairs pertaining to the school. Mr. Remey was busy with the plan and the necessary tract of land was not quite prepared. Now, however, as we have made considerable progress, I would like to inform you about the things done and ask what you have been able to accomplish. The plan has been completed and the governmental permission granted. The land is about nine thousand cubits and three hundred and fifty pounds have been gathered.

Now, I would like to show what you

have been able to collect and what sum you are ready to contribute. The plan is such that we can begin by building nine rooms and build the rest when more money will be obtained.

The Master is at present in Tiberius. He needed a change after the severe indisposition he had some time ago. He has recovered and his health is improving daily. The pilgrims are not so numerous and he can obtain some rest.

The other members of the family are in good health and extend to you their best regards.

Yours sincerely,

MONEREH.

He Is God!

My spiritual daughter, Roohieh Khanum

I hope that in whatever spot or dwelling you may be, that you are protected and guarded under the shadow of the

favor and assistance of His Majesty, Abdul-Baha—May all souls be his sacrifice!

Your letters have arrived. Your great effort in regard to the school on Mt. Carmel, near the Tomb of the Bab, is evident and clear.

God willing, this perishable one (Monereh Khanum), through the assistance of Abdul-Baha, is your partner and associate in this fine undertaking.

His Majesty, BAHÁ'Ó'LLAH has said: "One good action turns this world of dust into a heavenly abode."

Now, praise be to God, your high endeavor is centered in the Makam Ala (the Tomb of the Bab) and also in the highest paradise.

Do not feel discouraged if there is some delay (over its realization).

The greatest Holy Leaf is present and wishes me to convey to you her loving greetings, also the holy leaves, Zia Khanum, Rhooah Khanum and Tuba Khanum, each in turn send greetings and salutations.

MONEREH.

O good wisher of the world of humanity!

This fine intention of yours meets with the approval of His Majesty, BAHÁ'Ó'LLAH, and will render service to all mankind.

ABDUL-BAHA ABBAS.

Paris, France, April 21, 1921.

To the STAR OF THE WEST:

The enclosed letter from Monereh Khanum, the Master's wife, has just been received. Will you be so good as to publish it at once? I am sending copies of her two preceding letters, one of which you have already inserted in your publication (see Vol. 11, page 225) but if you see fit all three letters might appear simultaneously.

The earnest desire of Monereh Khanum to see this great project of hers quickly realized is strongly evinced in

this last letter and I deeply regret that she has so poor an instrument as myself to assist her. It seemed to me by making a direct appeal to every believer—especially to the women—since the Master expressed the desire that the women should build this school—that the response would be more spontaneous. I see that I was mistaken, though I am sure if every woman would make the willing sacrifice of a gown and other articles of wear which she indulges herself in, the necessary sum for beginning the school would be quickly forthcoming.

There are women outside the Cause who, I am sure, the thought of helping towards the education and emancipation of the women of the East would appeal to strongly. Why not try to enlist their sympathies by putting the matter before them? Could not a committee be formed to discuss ways and means?

May I make once more a most humble appeal to all believers—men, women and children—to send in their offering, big or small. The call for help has resounded from the spot we all look upon as most holy. A call from the women of the East to the women of the West to assist them to liberate themselves, and in so doing to help the East to shake off the shackles that have held and bound her for so many centuries, for there, where there is no equality between men and women, there can be no real civilization. This is a new era, a new dispensation, and we believers are forerunners of a new civilization, therefore, we cannot remain deaf to Monereh Khanum's appeal. Yours faithfully in El-Baha,

Edith Roohieh Sanderson.

[It is the wish of Rhooah Khanum that all contributions for this school should be made through Mrs. Marjory Morten, New York City.—Zia Bagdadi.]

Urbana, Ill., May 2, 1921.

To the STAR OF THE WEST:

I am sending you a translation of a letter from Mrs. Schwartz in Stuttgart,

Germany, which I received not long ago. I thought possibly you might like it.

With Bahai greetings,

Kate Kempner.

Stuttgart, Germany.

Dear friends:

In behalf of my husband,* who is out of town for a few days, I want to thank you most heartily for your transmission of a third food-draft for the Bahais. How kind and good it is of the Bahais over there to remember the German friends! We have many needy people in our group who are made happy by your kind help. All groups—as Esslingen, Zuffenhausen, Reublingen, Goppingen, Gera, Leipzig, etc.—are being provided with the American “love offerings (Liebesgaben), so that love is building a bridge from country to country. In Germany we now have to do without a great many things that seemed to be-

*Consul Schwartz

long to the necessities of life, for instance, milk, which is only available for infants and people over 70 years of age. The butter rations are infinitesimal, white bread is not to be had and so forth. Finally, one gets used to everything and is content even so. Whosoever is a Bahai with heart and soul, deems mental health and spiritual wealth more precious than earthly comfort.

We are very busy here. The ground has been ploughed to receive the seed of the new teaching so that our circle is widening more and more.

With kind greetings to the whole Urbana group and best regards also from my husband,

Yours in El-Abha,

Alice. T Schwarz.

Pen Pictures of Abdul-Baha in America

(Continued from page 147)

“The Holy Spirit, alone, can paint this portrait,” I said to Abdul-Baha. “All confirmation comes from the Center of the Covenant. Oh, inspire me!”

“You will be inspired,” said Abdul-Baha, “for you are painting only for the sake of God.”

Then I let go, relying on his promise and on the prayers of May and Lua; and then a great wave of inspiration came, lifting me to unimagined heights of confidence, endowing me with clear, sure perception, above all, filling, thrilling me with feeling, so profound and immense that my hand, strangely certain, as direct as though guided by a more powerful one, trembled so it could scarcely execute. In five half-hours the portrait was done (all except a sitting for the last touches)—each day in a different light and environment.*

To be painting from the face that mirrors the Face of God and realizing this! Oh, artists of the future, think what that means, and forgive the inadequate ex-

pression I have left to you. Because of these great difficulties I could not make a studied portrait, it is only a sketch. The light was unspeakably weak and poor, everything external was against me. But they say it is really like Abdul-Baha—he, himself, says so. He said, “It is the very nature.” But nothing is like him to me. That immortal flash of the eyes, that mouth superhumanly mobile, the piercing sweetness and brilliancy of the look, the celestial light of the ever-changing face—who could *paint*? An emanation of holiness that is almost visible, I can find no words for it. You will have to wait, oh people who are to come! till you see him in the Supreme Concourse.

There was that other day, when in his address to the believers Abdul-Baha declared himself the Center of the Covenant. The words are on record, though not all, some he himself struck out when the notes were presented to him, so that the record is less strong, more guarded than the spoken words were. They were uttered with a great calm. That day was the 19th of June. . . .

*A portrait this size normally takes forty hours at least.

(To be continued)

أولاً من أنوار جمالي وأقرب وحداني
واعترف بفردانيق والذي أنكره قد كان
محرماً من سبيل الحق وكوثر فضلي
ورحيق حق وخمري التي منها الخدب
الحاصون وطار الموحدون إلى هواي كرمي
التي ما الطلع بها الأمن علمناه بما نزل
في لوح المكنون

هو الله

كلما اتى ذلك السبيل الأعظم
ولشرق ذلك النور من مشرق القدم
منغه المتطيفون وصاروا سجايا بينه
وبين العالم لذا ما طاب موضعه وتقى
في سقمه إلى الحين انهم لم يقدروا
على حفظه وحمته والذي كان مظهر
القدرة بين البرية منع عما أراد بما
أكتسبت أيدي المتطبين انظروا في
هذه الأيام التي اتى جمال القدم بالألم
الأعظم لحياة العالم واتحادهم انهم قاموا
عليه بأسيا ف نافذة وأرتكبوا ما فزع به
الروح الأمين الحان جعلوه مسجوناً في
أخرب البلاد وانقطعت عن ذيله أيادي
المقلين

أزيانان قبا الحضر عبد البهاو

يا أحب الله ولما نكته ان مجامع الملكوت
لأبهي وصوامع الملا الأعلى يصلون
ويشنون على محافل الأذكار التي يرتفع
منها أصوات التهليل والتسبيح في الملكوت الأدنى
فبجان رب الأبري أقسم بصبح الجيوش والنور
المبين والافق المنير ان محافل الناسوت اذا

طابقت مجامع اللاصوت على النظم الطبيعي
أضحت مرآة مرشمة منطبعة من صور
الملاء الأعلى وحقائق الملكوت الأبري كلما
زادت صفاء زادت انطباعاتها هيوأنا
هيوأنا جميع في ظل راية الحق وختع في
ظل سدرة الله التي نطقته بلحق لعمرم وأنه
لعمم عظيم عند ربكم الكريم اذا كان للجمع
شمله الحب الخالص فهو عقد من لئالي
جبر الملكوت وسلك من الدراري الدريم كالنجم
ربا لجمع هم مهتدون والبهاء عليكم

ع ع الله ابلي

أي قوي قد ير كل در قبضة قدرت اسير
عناي كن موهبي فرما ابراف فضل بكشا ونظر
الطاق انكن نسيم جانجش بفرست دلهای شاد
زنده كن ديدة هاراروش كن وساحت دلهای
را رشك كذا روچن نما بشارت بارواح ده
ومسرت بجانها جش قوت قدیمه ظاهر نما
وقدرت عظیمه باهر ظهور نفوس را در هوا
وگیر پرواز ده وحرمان ناسوت را با سرار
ملكوت دساز كن قدم ثابت بجش قلب را بخ
عطا فرما ما كنه كاريم تو آمرزگار ما نند كاريم
تو پروردگار بی سرو سامانیم تو ملجأ ویناه
بر نشر نجات تأیید كن براعلاء كلمات توفیق
جش پیران را سرور ان كن بینوا یا ذالکج روان
جش نا توانان را توانای جش ضعیفان را قوت
آسمانی ده تویی پروردگار تویی آمرزگار
تویی داور کردگار

ع ع

نجم سیر باختر

قیمت اشتراك سالیانه ۳۰ دالر است بتوسط محفل مقدس روحانی طهران یا یکسری با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقیات رفیقات مادی و معنوی نوع بشر و یکانه وسیله انتظام و طریقان عالم است سخن میراند و مقالات مفیده که موافق این مقصد است بخواهد

شماره ۸، اول ماه اگست سنه ۱۹۲۱ موافق اول ماه اسفند ۷۸ بهائی

إِنِّي أَنَا مَبَارَكٌ حَضَرْتُ بِقَاءِ اللَّهِ
هُوَ الرَّؤُوفُ الرَّحِيمُ

ایصار را خبرینمایم و بشارت میدهم خود را از مشاهده آثار مقصود عالم و مالک امر منع نمائید بوم بوم شماست چه که از برای بنیادی از عدم بوجود آمده اید و مقصود از این در مقام اول و رتبه اولی مشاهده آثار الله بوده و هست و اذن را بشارت میدهم خود را از فیوضات فیاض حقیقی در ایام الهی محروم سازید شکی نبوده و نیست که از برای اصغاء و نداء خلق شده اید و مقصود از این اصغاء و در قیوم اسماء شنیدن این نداء است که از افق اعلی در عشق و اشرق سر قیوم .

یا حیدر قبل علی و یا علی قبل حیدر این بوم را مثلی نبوده و نیست چه که بمثابة بصراست از برای قرون و اعصار و بمثابة نور است از برای ظلمت لام فی الحقیقه ایامیکه از تجلیات انوار آفتاب حقیقت محروم است از لیلالی محسوب بل الظلم کذلک نطق مالک القدر اذ لحاظه

الْآخِرَانِ مِنَ الَّذِينَ نَبَذُوا الْأَمَانَةَ وَرَأَيْتَهُمْ
وَقَالُوا مَا نَأْخُ بِهِ الْأَصْدَقُ وَعَمَلُوا مَا صَاحُ
بِهِ الصَّهْيُونُ

الیوم بر کل احبای الهی لازم است که آتی در تبلیغ امر تکامل نمایند و در کلچین بمواعظ حسنه و کلمات لیتنه ناس را بشیرت عتر احذیه دعوت نمایند چه که اگر نفسی الیوم بسبب هدایت نفسی شود اجر شهید فی سبیل الله در نامه عمل و از قلم امر ثبت خواهد شد این است فضل پروردگار تو در باره عباد مبلغین ان اعمل بما امرت و لا تکن من الصابرين و البها علیک و علی من معک ان تستقیم علی هذا الامر الاعظم العظیم بسم الله من افق الاقدار

قد بشر لان القدم من فی العالم بظهور الاسم الاعظم و بشهد له بین الامم انه هو نفسی و مطلع ذاتی و شرق امری و سما و فضلی و بحر مشقی و سراج هدایتی و صراط عدلی و میزان حکماهی و الذی توجه الیه توجه الی وجهی

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

Vol. 12

Kamal 1, 77 (August 20, 1921)

No. 9

Bahai Organization

Notes from memory written at the request of several friends, from a talk given at the home of Herr and Frau Kommerzinrat Schwarz, in reply to questions of Herr Jager, Saturday, November 20, 1920.

BY CHARLES MASON REMEY

SPIRITUAL consultation is one of the fundamental principles of the Bahai organization. As the work of the Cause increases it is found to be necessary that such consultation be established for the guidance, well-being, and stability of the work. For this end in various assemblies of Bahais, according to the instructions of the Center of the Covenant, boards of spiritual consultation have been established for the organization and direction of the activities of the Cause.

When the friends assemble for spiritual consultation, it has been found to be good to read prayers and Tablets in order that all human thoughts in the minds of those present be changed to divine thoughts, that the spirit of the Kingdom penetrate into the souls of all present, thus a spiritual harmony is established which is the most necessary element of Bahai consultation.

After reading of the holy Utterances the various subjects to be considered may be presented. It has been found best to consider each matter in turn, all present concentrating upon one question until that question is settled—then proceeding to the next matter. With this procedure there is no confusion of thought nor diffusion of energies.

In meetings of consultation it has been found to be important that each member present should speak freely and without constraint, always with great gentleness and consideration for the happiness of all present. It is good for each one of the people of the board of

consultation to express himself in turn. When the circuit of all present has been made, it will often be found that the thoughts expressed by the friends give rise to other thoughts in the minds, and then it is well to have a second or a third opportunity for each to express himself. With this full expression of thoughts, when these thoughts are in harmony with the principles and the spirit of the Cause, the condition is made for decisions based upon the spiritual instructions and methods of the kingdom.

In consultation the best results can not be attained when the people do not express the convictions and thoughts which lie deep in their hearts, for when they feel constrained the heart is distressed, and cannot function spiritually with the hearts of the others present, and when the hearts are constrained perfect consultation is not attained.

When the heart is expressing itself freely it is in joy and happiness, and this is an essential element in consultation; without it true spiritual guidance is not attainable, therefore great care should be taken that each one present should express himself fully in all spiritual joy and gladness of heart.

With a good knowledge of the teachings, upon which basis of the revealed Word all Bahai considerations should be based, and with an exaltation of the spirit of the Covenant, the friends in consultation are of one spirit, and of one thought, and there is a unity of

thought. This is only attainable with knowledge of the teachings when the hearts of all present are in the utmost state of severance and humbleness before the threshold of the Covenant. When this ideal condition exists, the right solutions of all questions are found, and there are no doubts in the hearts of the consultors. However, at times ideal conditions may not exist, and there may be a division of opinion among the members of the assembly. Under these conditions the beloved Abdul-Baha has instructed the believers to cast a vote, and for those in the minority to abide by the will of the majority. It has been found by adhering to this command that a harmony is maintained which bridges over, as it were, the times when opinions are divided—then later, when the people have a better knowledge of the teachings, and a more abundant confirmation of the Spirit, their difference of opinion will cease to exist, and eventually they will unite in support of the reality of the Covenant.

Some of the friends of the Bahai Cause have been a little confused regarding the organization of the holy Cause because of the wide circulation of some words, to the effect that this Cause should never be organized—thus some have imagined that no form of Bahai organization should exist. Now of late we are informed by pilgrims returning to their homes from Palestine that Abdul-Baha has explained that these words circulated to the effect that the Cause should never be organized, give an impression very different from that of the reality of his teachings. Experience in the Bahai Cause shows us that when special questions arise, it is always well to gather together all of the holy Words treating of the subject, for when studying all of the divine teachings treating of any one subject we obtain an all around and a comprehensive conception of the truth of the matter. From one short excerpt from the holy Words, separated from

its context, erroneous meanings may be obtained. This danger does not exist when we study the particular statement in its rightful relation with the entire teaching.

Applying this principle of the relation of any one statement contained in the holy Words to the instructions in the entire teaching to this statement that "the Bahai Cause can never be organized," we see immediately that there is a discrepancy, for in the principles of the Cause we find the foundation for a very highly developed spiritual organization which will center about the establishment of the Bahai House of Justice. Ample provision for this institution is found in the revealed Word. The House of Justice will be the organic center of the Bahai Cause. Its duties will be so important as to be the central point of all Bahai matters in this world, even to the explanation and amplification of the holy way Words. This will be a spiritual organization.

Let us consider these two kinds of organization, namely, human and divine, or organizations *spiritually inorganic* and *spiritually organic*. In a spiritually organic institution there is life and growth, the organization ministering to the growth of the activities of the institution and in no way cramping nor obstructing its life and development. However, it is quite the opposite with a spiritually inorganic institution—one in which the workings are so lifeless, crystallized and inflexible as to preclude all possibility of life, growth and development, following the principles of divine organization. In the spiritually inorganic realm there is no movement and no change, and consequently no growth nor development. In other words, there is crystallization but no life. For example, compare a living plant with a fossil. In one we have organization and life, whereas in the other we have crystallization or fossilization and death. Applying this principle to religion, we see that the Manifestations of God have

brought divine life and have established spiritual organizations in the world, but with the passage of time, as these organizations have lost their spiritual power and become crystallized forms of human thought, the spiritual life of religion becomes extinguished, and, as with the fossil, only the external form remains. The spiritual organization of the Bahai Cause is based upon divine doctrines, and the living principles of God's Kingdom, and not upon external or human forms and principles. In other words, the Bahai Cause is not an inflexible organization, for it has life in it, and consequently its details are ever changing and moving, allowing growth and development. Thus it may be truly said that the Bahai Cause is not crystallized, but that it is organized.

In carrying on the Bahai work, it is necessary that we should organize our institutions upon the divine plan outlined in the teaching, rather than according to the standards of men. When the work is thus spiritually organized, the forms of organization are so supple as to admit of limitless expansion and development; thus this spiritual organization is ever ministering to the life and growth of the Cause. However, if methods of human organization creep into the Bahai work, the growth of the Cause is hampered, and troubles ensue, and such continue until the cause is removed. When an iron band is placed around a living tree one of two things happen; if the band remains intact it kills the tree or seriously impairs its life; or, the growth of the tree bursts asunder the band. So it is with the Bahai Cause and the limitations of human thought. The life of the Cause will be impaired unless these human fetters give way, allowing the Cause to grow and develop after the divine plan of the Kingdom. The revealed utterances of the Revelation are the basis of all activities amongst the Bahais. A careful study of these principles is necessary in order that they be

put into effect in the working of the Cause.

As explained in the revealed Words, the duty of a spiritual board of consultation is to meet in the spirit of the Kingdom in order to apply the divine principles of the Abha Kingdom to the various problems which are continually arising in the administration of the Cause. In order to attain the best results in consultation, each of the members of the board should be well informed regarding the divine commands in order that with love and oneness of spirit they may unite in carrying out these holy instructions in the workings of the assembly.

For example, when any special problem presents itself for solution, it is well to make a study of the holy Words pertaining to the question. Then, when these words are familiar to all the friends of the consultation body and their hearts are freed from the self, they will be spiritually guided in their consultations and deliberations, and the result will be good for the well-being and the growth of the Cause.

According to the Bahai standard, the first requisite for the board of spiritual consultation in an assembly of friends, is that the members should be firm in the Covenant and well versed and strong in the teachings and in the principles of the Bahai Cause, and that they should have proved themselves worthy of the responsibility of membership on this board by a record of steadfastness and service to the Covenant. For this reason it has been found better to place people on the bodies of spiritual consultation who have had such experience in the Cause and whose record of service and steadfastness is well known and established beyond a doubt.

The second requisite for membership on these spiritual boards is that the members should be able to work together and to co-operate in service. That is to say, for example, they should be

STAR OF THE WEST

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Vol. 12

Kamal 1, 77 (August 20, 1921)

No. 9

Pen Pictures of Abdul-Baha in America

FROM THE DIARY OF JULIET THOMPSON

(Continued from page 150)

JUNE 21, Abdul-Baha went to Montclair. Two days later Lua Getsinger, Georgie Ralston and I were with him in Montclair.

He served at the table that day. I shall never forget his look of mystery as he entered with a dish of fruit. It was a glass bowl, filled with golden peaches. Without turning his head—his face was set straight before him and was strangely and majestically still in expression—he turned a piercing glance on Lua and myself. It was a glance like a sword, strangely watchful as it flashed from the corners of his eyes while his face was turned almost profile.

Before lunch, having banished Lua, Georgia and me to the back porch, he joined us there, striding up and down and talking to us. As he walked he shook us with his power. I felt myself renewed in the current of life eddying from him. I felt myself sparkle with this vivification, this exhilaration.

His eyes—those eyes of light, which seem to be, and are, ever looking into heaven, into that mysterious plane hidden from our sight, and when they alight for an instant upon earth glance away at once, back to the mysteries—were more than ever brilliantly restless that day; his whole being indeed was restless with a strange force. It seemed as though the lightning of the Spirit could scarcely endure to remain harnessed to the body. His whole bearing

was unusually foreign to earth. He seemed almost out of the body.

While we were sitting around him on the porch I told him that a woman I knew, who had seen him once but knew nothing of him, had said she would like to "live near him."

He laughed. "She does not want to live near me. She only wants a good time!"

Then he grew serious. "To live near me," he said, "one must have my aims and objects. Do you remember the rich young man who wanted to live near Christ and when he found out what it cost to live near him—that it meant to give away all his possessions, and to take up a cross and follow Christ—then," Abdul-Baha laughed, "he fled away!"

"Among the disciples of the Bab," continued Abdul-Baha, "were two, his amanuensis and a firm believer. On the eve of the Bab's martyrdom, the believer prayed, 'Oh, let me die with you!'"

"The amanuensis said, 'What shall I do?'"

"'What shall I do!' laughed the Master, in gentle mockery, 'What do you want me to do?'"

"The Bab said, 'Protect yourself.'"

"The disciple died with the Bab, his head upon the breast of the Bab, and their bodies were mingled in death. The amanuensis died in prison anyway, but think of the difference in their stations!"

"There was another martyr," continued Abdul-Baha after a moment.

"Mirza ——— of Shiraz. He saw BAHÁ'O'LLAH only once, but he so loved the Blessed Beauty that he could not help but follow him to Teheran, though BAHÁ'O'LLAH had told him to remain with his aged parents, who had also become believers.

"Still he followed! And when he reached Teheran, it was just at the time that a great persecution had fallen upon the Bahais because of the attempt on the life of Nassir Ed Din Shah by two fanatical believers; and BAHÁ'O'LLAH had been cast into a dungeon; and it was in the dungeon that Mirza ——— Shirazi found the Blessed Perfection again, when, asking for BAHÁ'O'LLAH, he was led to the dungeon to be chained, with other disciples, to his Master! So he found him again! The disciples were all bound by the same chain to BAHÁ'O'LLAH. Set into the chain were iron collars which were fastened by iron pins around the neck, and each day a believer was unchained and killed, until BAHÁ'O'LLAH alone was left; and none knew whose turn would be next. The first intimation they received that their time had come was when the jailer took out the pin from the collar. This was the sign.

"And one day the pin was taken out from Mirza ——— Shirazi's collar. Then Mirza ——— Shirazi stepped joyfully forward. First he kissed the feet of the Blessed Beauty and then——"

Suddenly Abdul-Baha's whole aspect changed. It was as though the spirit of the martyr had entered into him, or as though—the thought stabbed my heart—as though his prophetic spirit was enacting the tragedy to come, when Abdul-Baha himself, the Center of the Covenant of God, would go forth in ecstasy to his own martyrdom.

When that day comes, that day of tears for heaven and shame for earth, I shall see Abdul-Baha as he was at Montelair. With his head thrillingly

erect, snapping his fingers high in the air, beating on the porch with his foot till we could scarcely endure the vibrations set up,—such electric power radiated from him—he sang the martyr's song—ecstatic and tragic beyond anything I had ever heard.

This was what the Cause meant, then! This was what it meant to "live near him!" Another realm opened to me, the realm of divine tragedy.

"And thus," ended Abdul-Baha, "singing and dancing Mirza ——— Shirazi went to his death and a hundred executioners fell on him! Later his old parents came to BAHÁ'O'LLAH praising God that their son had given his life in the path of God!"

He sank back into his chair. Tears swelled in my eyes, blurring everything. When they cleared, I saw a yet stranger look in his face. His eyes were unmistakably fixed on the Invisible. They were as brilliant as jewels and so filled with delight that they almost made his vision real to us. A smile of exultation played on his lips. Very low, so that it sounded like an echo, he hummed the martyr's song.

"See!" he exclaimed, "the effect that the death of a martyr has in the world. It has changed my condition."

There was a moment of silence, then he asked,

"What is it, Juliet, that you are pondering so deeply?"

"I was thinking of the look in your face when you said your condition had been changed. I was thinking I had seen a flash of the joy of God over those who die happily for humanity."

Soon he spoke of Mary Magdalene.

"There was one name," he said, "that always brought joy to the face of BAHÁ'O'LLAH. His expression would change at the mention of it. It was Mary Magdalene." . . .

I did not see Abdul-Baha again till the day of the feast, the 29th of June, at

West Englewood. Then I entered his presence in Roy Wilhelm's house.

I had gone to West Englewood with Silvia. We walked up from the little station, through the sweet, wild country, past the grove where the tables were set for the feast, a great circle cleared of underbrush, shady and fragrant with tall pine-trees, in the midst of tangled woods; then on up to the house where he was, he whose presence filled our eyes with light and without whom our days had been very dim and lifeless!

Ah, there he was again! There on a corner of the porch that unique figure in the flowing garments, which meant the Heavenly Garment to us! We sat on the porch with him for a while.

Later he led us to the grove. There he talked to the people, sitting beneath a great tree, with a poor old woman on one side, very poor and humble, but with the most shining faith, and on the other Mrs. Krug, with her radiant prettiness and rich clothes. His words have been preserved, I will not repeat them; I remember them, besides, very imperfectly. But he said one thing which woke all my being: "This is a New Day, a New Hour!" I could not take notes—it was so beautiful, so life-bestowing to watch him, as he sat beneath that great tree, the people grouped in circles around him, teaching them as Jesus used to do in the open—rustling leaves and sky above his head!

(To be continued)

Bahai Organization

(Continued from page 155)

those who are able to attend the meetings of consultation, and who have time for the performance of their spiritual duties as members of the meeting of consultation.

Several months ago a board of spiritual consultation was organized in the Washington assembly, in America, according to the following procedure: A general meeting of the entire assembly was held at which a committee of five was appointed to make a selection of nine candidates for the assembly of spiritual consultation. This committee of five met several times and, after much prayer and consultation, they selected nine people. Four of these were of their own number. Then the general assembly met, and the result of the work of the committee was made known. The general assembly then unanimously elected these nine candidates. It was found much better to select the candidates in a committee of five rather than in an open meeting with all the assembly present, for there were many matters and details to be minutely discussed, and this discussion might not have been feasi-

ble in a large gathering. The meetings of this body of consultation were arranged at a time most generally convenient to all, when the friends were not hurried, but could remain as long as necessary for the pursuance of the spiritual work.

This Committee of Consultation is now the center of administration and direction of the Bahai work in Washington. Its first work was to appoint several working committees from among the people of the assembly who were not members of this central body. From time to time, as conditions required it, these various committees met with the Committee of Consultation, by special appointment, to talk over and arrange the many activities of the Cause. The Committee of Consultation recognizing the necessity of keeping all the friends actively engaged in serving the Cause, a special effort was made to interest the new and the young believers in the service of the Cause, in order that all might have the blessing of engaging actively in the pathway of the Covenant.

Charles Mason Remey.

رسید جناب سترژی فی الحقیقه مؤمن
و موقت است رویش بنور هدایت روشن
و از بشارت الهیه قلبش در نهایت اعتزاز
لهذا بهر شهری که سفر کند سبب وجود و جود
گردد و نفع حیات بدمد البته خواهش شما را
ملاحظه خواهد داشت و ایای چند در انجا
اقامت خواهد کرد ولی بهائیک دیگر نیز سفر
کند تا در هر شهری ندای ملکوت الهی نماید
اما تواز مصائب و بلاای غزون میباشد
درختی که ریشه او ثابت مقاومت هر
بادی نماید هر کشتی که حکم و تمیز است
از مصادمه امواج نترسد هر بیانی که
اساسش حکم است از حوادث و انقلاب
ببی ندارد چون ثوابت بر پیمان لهذا
مطمئن باش که این ظلمات بلا یا عاقبت
بزور عنایت مبدل شود و نهایت وجد
و سرور حاصل گردد

و اما مسئله حقیقت الوهیت
چنانست که از پیش گفتم و تو خوب
فهمیدی حقیقت الوهیت مقدس
از ادراک عارفین است و منزّه از احاطه
عقول انسانی بشر باین مقامی راهی
ندارد عاجز است مثلاً این دجتکم
از عالم نبات است هر چه ترقی نماید
و طراوت و لطافت حاصل کند از عالم
انسانی خبری نباید این فوق ادراک
اوست پس چون در عالم خلق تفاوت
مراتب مانع از ادراک است که هر رتبه
مادونی ادراک رتبه مافوق ننماید و
مستحیل و محال است پس چگونه عقول انسا
ادراک آن حقیقی که مقدس از جمیع اوصاف

تواند نمود اینست که از برای نفوس
مرجعی جز حقائق مقدسه نیست
باید توجه بمظاهیر مقدسه الهی
نمایند و الا عبده او همانند لهذا باید
که جمیع توجه بحمال مبارک کنند
و بنار محبت او برافروزند و در دریای
هدایت او مستغرق گردند و عبد البهاء
بنده او و منادی بملکوت اوست
و عليك البهاء الالهی
عبد البهاء عباس

اخبار ساحات اقدس

صد هزار شکر که اخبار اخیر که از ایلست
اقدس با اینجا رسیده بشارت میدهد
که وجود انور حضرت عبد البهاء در
نهایت صحت و اعتدال است
جناب مستطاب فاضل ما ز ندانی بعد
از سفریکه تقریباً پانزده ماه در امریکا
طول کشید روز نهم ماه جولای ۱۹۲۰
از شهر نیویورک حرکت فرمودند و بسایت
بارض مقدس رسیدند و بظرافت عبیه
مبارکه فائز شدند و در حضور مبارک
حضرت عبد البهاء مورد عنایات و الطاف
گشتند و عن قریب بایران مراجعت خواهند
نمود فی الحقیقه جناب فاضل روحایران
و ایرانیان در امریکا سفید کردند

و دوستان غرب من الکبیر الی الصغیر از
مفارقت ایشان بی نهایت متأسف شدند
و از حق جد جلاله میطلبند که اسباب ملاقات
باز فراهم آید و نجم باختر از زبان و دل
همه بخان فاضل میگردد جای شما خالی

نجم سیر ناختر

قیمت اشتراك سالانه ۳۰ دالر است بتوسط محفل مقدس روحانی طهران یا کسریا اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقاة رفیقات مادی و معنوی نوع بشر و یگانه وسیله انتظام و اطمینان عالم است سخن میزند و مقالات مفیده که موافق این مقصود است قبول خواهد شد

شماره نهم ۲۰ ماه آگست سنه ۱۹۲۱ موافق ۱ ماه کال سنه ۷۸ بهائی
جله ۱۲

در خصوص ازدواج

۴

شیخان و بواسطه جناب و کتبه افندی و کتبه افندی این محفل
افندی - کنیز عزیز الهی میسر لوزیت عزیز الهی

حواله الله

ای کنیز عزیز الهی نامه ات رسید و مضمون معلوم گردید در میان خلق ازدواج عیان از ارتباط جسمانیت و این اتحاد و اتفاق نیست زیرا فقط جسمانی عاقبت مقرر و محتمل است و لکن ازدواج اهل بهاء باید ارتباط جسمانی و روحانی هر دو باشد زیرا هر دو سرمت يك جامند و منجذب بیک طلعت بی مثال زنده بیک روحند و روشن از يك انوار این روابط روحانیه است و اتحاد ابدیست و همچنین در عالم جسمانی نیز ارتباط محکم متین دارند ارتباط و اتحاد و اتفاق چون از حیثیت روح و جسم هر دو باشد آن وحدت حقیقی است لهذا ابدیت آنها اگر اتحاد مجرد از حیثیت جسم باشد البته موقت است و عاقبت مفارقت محقق پس باید اهل بهاء چون رابطه ازدواج در میان

آید اتحاد حقیقی و ارتباط معنوی و اجتماع روحانی و جسمانی باشد تا در جمیع مراتب وجود و در جمیع عوالم الهی این وحدت ابدی گردد زیرا این وحدت حقیقی ظهوری از نور محبت الله است و همچنین اگر نفسی سرمن حقیقی شوند ارتباط روحانی یابند و مظهر محبت روحانی گردند کل سرمت جام محبت الله شوند البته آن اتحاد و ارتباط نیز ابدیت یعنی نفوسیکه از خود بگذرند و از نقایص عالم بشری بفرج بایند و از فیود ناسوتی منصرف گردند البته پرتو انوار وحدت الهی بتابد و جمیع در عالم ابدی وحدت حقیقی یابند

و علیک البهاء الابهی علی البهاء عباس

در مسئله مصائب و بلايا و حقیقت الوهیت

۹

هونلولو جورج جاکب اکور

حواله الله

ای ثابت بر پیمان نامه فصیح و بلیغ تو

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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"A Bahai denies no religion; he accepts the Truth in all, and would die to uphold it. He loves all men as his brothers, of whatever class, of whatever race or nationality, of whatever creed or color, whether good or bad, rich or poor, beautiful or hideous. He commits no violence; if he is struck he does not return the blow. He calls nothing bad, following the example of the Lord BAHÁ 'ULLAH.—Words of ABDUL-BAHA (from *Abdul-Baha in London*.)



ABDUL-BAHA GOING TO THE TOMB OF THE BAB.

Beside Abdul-Baha is the gardener Ismail Azha, and behind him is Mirza Subhi, one of the secretaries. The wall to the left borders Abdul-Baha's garden. The large building in the distance is the Jesuits' School for Girls, and Mt. Carmel appears in the background.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

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Ezzat 1, 77 (September 8, 1921)

No. 10

A Week in Abdul-Baha's Home

September 1 to 8, 1920.

The four pilgrims who made this glorious journey together were Mabel Paine, Sylvia Paine, Cora Grey and Genevieve Coy.

BY GENEVIEVE L. COY.

"We have beheld the King in His Beauty; we have seen the land that is very far off".

September 1, 1920.

OUR party of four American pilgrims had left Cairo on the evening of August 31st. Three of the Egyptian Bahais had come to the train to bid us farewell, and to give us messages to take to Haifa. One of the group was an Armenian, who brought a basket of fruit for the Master. Another was Mirza Tofik, a young man of twenty-one or two years of age, who is a student in the college in Beirut. He interpreted for us often during our five days in Cairo, and also served as a most pleasant and helpful guide in some of our trips about the city. The third person to bid us God-speed was Mohammed Taki Esphahani, in whose home we had spent some of our happiest hours in Cairo. He speaks no English, but he gave us many sweet thoughts, through Mirza Tofik's interpretation, and his smile was a benediction. We loved him so much that we could not have borne parting from him had it not been that the goal of our journey was Haifa and the Master! His parting gift to us was a tray of delicious pastry, and a lovely bouquet of roses. Through all the next day's ride the flowers kept fresh, and on the day after that there were two or three buds that were fresh enough to be given to the Master, when Mirza Mohammed Taki's message of love was told him. The

Master wore them in his girdle all the rest of that day, and said that he always was happy when he thought of the loving heart of the Bahai who had given us the flowers.

When we woke on the morning of September first, the train was running through the desert country of southern Palestine. For mile after mile the rolling sand dunes stretched into the distance. Long lines of camels were passed; and occasionally acres of date-palms, loaded with green dates, showed where a little moisture was held in the sand below the dry surface. For hours we looked out of the window, watching, with an intense fascination, those long miles of desert. Some one in our party said that she could quite understand why the children of Israel murmured in the wilderness, if that was the kind of country that they had to travel through! We wondered whether Joseph and Mary, and the infant Jesus, had traveled so hard a road when they went down into Egypt. But later, in Haifa, we were told that the tradition of the country says that they went to the port at the foot of Mt. Carmel, and from there continued their journey to Egypt by boat.

During the middle of the day, the train passed from the desert into the pasture land. That is as different from

our green American meadows as one can imagine. The pastures are brown and dry, and we wondered how the many herds of goat and sheep that we saw could find enough food to keep them alive. We saw almost no cows, and in Haifa we found that it is very difficult to obtain milk; we did not see any butter while we were in Palestine. Instead of butter, a white, salty cheese made from goat's milk is served.

In the afternoon we rode through the beautiful valley near Joffa, with its thousands and thousands of fruit trees. The fields have to be irrigated, but when that is done they "blossom abundantly," and the trees are loaded with oranges and lemons, which were green at that season of the year. A little farther north is the valley of Sharon, and we tried to remember some of the beautiful words of the Old Testament with regard to that valley. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the *glory of the Lord* and the excellency of our God."

The last part of the journey was very beautiful. The train ran close to the edge of the seashore, and we saw the sun drop down through fleecy clouds and sink in the blue waters of the Mediterranean. On the right a low range of hills rose,—rocky, and sparsely covered with vegetation. Beyond them appeared line after line of hills, until, far in the distance, high blue mountains towered in to the sky. We thought that they must be the Lebanons, and we wondered whether we should soon see the valley of Acca. After a time the lowest range of hills rose so close that all the others were blotted out. Cora suggested that perhaps the termination of this range was Mt. Carmel, and so it proved to be, for suddenly we rounded a point of land,

and Haifa appeared to the east, with Mt. Carmel above.

Haifa lies on a narrow plain at the foot of the mountain, but there are buildings scattered part way up the slope. A long white road traverses the length of the hill, and reaches the top near its western extremity. I looked for the Tomb of the Bab, but I am not sure whether I saw it then. The train runs through a considerable part of the town, before reaching the station, and our eyes were very eager in their search for the various places of which we had heard so much. Suddenly I remembered that we should now be able to see Acca across the bay, and hurrying to the other side of the car, I looked out—and across the water I glimpsed the city of the Lord, the "door of hope." We were so happy to be so near our journey's end,—we were so full of expectation, that it seemed as if the train would never reach the station. But at last we did pull up in front of it! Cora went out to look for a porter, and I was ready to pass baggage out of the window to her. But almost immediately a hand was reached in to shake mine, and we were welcomed by a young man, whom we later learned was Rouhi Effendi, one of the Master's grandsons. Soon a familiar figure appeared in the car, Fugeta, whom we had last seen in New York. He helped pass out bundles, and soon we were all on the platform with our numerous parcels and bags beside us. We shook hands with several young men, Bahais from the Master's household, and then we four American pilgrims were in the auto, with the driver, Rouhi Effendi, and some of our baggage. Said Effendi, who had just arrived from Alexandria, Fugeta, and the other friends waited for the car to return for them.

The car ran through several streets, going steadily upwards,—and I was too happy and too far from ordinary speech to be able to say a word. Suddenly we turned a corner, and after going less than a hundred yards the car stopped.

I recognized the Pilgrim House, from the picture of it in *The Light of the World*. On the other side of the road was the wall of the Master's garden, and rising above it, the little room, like a watch-tower, in which the Master often stays.

During our ride from the station, Rouhi Effendi told us that the Master was staying on the mountain for a few days, to rest from the many demands made on his time when he is in his house in the town. We would not see him until the next day. Perhaps we were disappointed for a moment, but here one knows that all that the Master does is wisely done. And next morning we were sure that it was well that we should have time to rest, and drink in the exquisite peace of the place, before meeting him.

At the door of the Pilgrim House we were met by two Americans, Mrs. Hoagg and Malcolm McGillavrey. Malcolm had been in Haifa a week, but Mrs. Hoagg had been there since early in the summer. She acted as hostess for the Pilgrim House; she showed us to our rooms,—one for Cora and me, another for Mabel and Sylvia. Simple, clean, and filled with a faint fragrance as of incense, is our place of rest, the place the Master has provided for those who come from the West. Every hour I wonder more at the love and kindness which has so provided for our comfort! Whenever we sit down to a meal, I think, "This is the meal the *Master* has given us!" The material food has come now, but the spiritual food had reached us in America!

Fugeta cares for the house; he gets the breakfast; he serves the lunch, the food for which is brought over from the Master's house; he washes the dishes, he cleans the lamps, he is always busy in serving us. In the evening he helps wait on table, at dinner in the Master's house. The other boy who serves at dinner is Khosro, who came from Burmah

when he was very young, to serve the Master.

After our arrival at the Pilgrim House we sat on the porch for a while. The night was beautiful,—a full moon, and yet the stars were very bright. At about half past seven, Mrs. Hoagg took us over to the Master's house to meet the ladies of the household. We entered a gate that is covered with a luxuriant growth of vines, and walked under an arbor to the entrance of the house. It was hard to believe that we were really there! We had seen pictures of the house often and it was so very like the pictures! (That is true of everything here. The pictures we have seen have been very good, I think, for one recognizes places and people immediately.)

We went up a rather long, broad flight of steps, turned to the left, and were in a high-ceilinged room of moderate size. There were many chairs and divans against the wall and at the end of the room was a big wicker chair which one knew at once was the Master's. Immediately the ladies came in they greeted us with the Greatest Name, they inquired about our health, our journey, about the believers in America. Rouhi Effendi translated for those who did not speak English. There were present the Holy Mother, the Greatest Holy Leaf, two of the daughters, Touba Khanoum and Rooha Khanoum; two or three young girls, granddaughters of the Master,—and Foad, the adorable four-year-old grandson, whose picture I had seen in Mr. Latimer's note-book.

The Holy Mother spoke about BAHÁ'ULLAH's commands about education. The two daughters talked with us about the friends in America. Little Foad ran in and out on a very sturdy pair of legs. I cannot remember much of what was said. We knew that we were very welcome. We knew that we were at home as never before! I could not but try to realize that *these* were the women who had been for years prisoners in Acca, who had undergone unspeakable hard-

ships,—these women with smiling faces who welcomed us so cordially.

After a time, how long I cannot tell,—someone came and announced dinner. The ladies said “good night,” for they do not come to the table where the men pilgrims are. We were taken out into a big, big room, which had a long table down the center. Many men came filing in and seated themselves. There were probably twenty or thirty at the table. Later we learned that five religions, and six or seven nationalities were represented. Christians, Mohammedans, Buddhists, Zoroastrians, Jews—were met in love and unity at the table of our Master. Egyptian, Persian, Arab, Burmese, Japanese, American, Parsee, Turk,—and perhaps other nationalities were infinitely happy because they had found the joy that passeth understanding,—because they were the guests of Abdul-Baha! One does not remember words here, but the atmosphere of joy and peace is unforgettable.

As we were leaving the house, Rouhi Effendi, who had just come down from the mountain, brought word that the Master would either come down, or send for us the next day.

At the Pilgrim House we sat out on the porch in the moonlight and talked until almost ten o'clock,—and then went to our rooms to pass our first night in the Holy Land! I slept peacefully, and the night was all the more beautiful because I woke several times for a few minutes of happy realization that we were at last in Haifa,—in the “land of heart’s desire!”

September 2, 1920.

To waken in the Pilgrim House in Haifa is a very, very happy experience! From our west windows we could catch a glimpse of the Tomb of the Bab, and how eagerly we looked up at it, knowing that there the Master was dwelling; there was the memorial to the wonderful

young herald of our Faith, the Supreme Bab.

Breakfast in the Pilgrim House comes at seven o'clock. It is a simple, friendly meal. The food consisted of tea, toast, poached eggs, honey and cheese. And the lovely companionship of the friends! There were the seven of us who slept in the House, and Said Effendi and Mirza Lotfullah always came in and had breakfast with us. Mirza Lotfullah came down from the mountain each morning, bringing handfuls of jasmine blossoms from the garden of the Tomb, and these he strewed on the table. They were a lovely reminder of the spiritual fragrance of that spot!

After breakfast on that morning I was sitting in our room praying. Cora was writing at the table, the door into the living-room was open and the various sounds of the household drifted in to us. I was having a very happy time reading some of the prayers in the little prayer-book, and also in praying for the friends who were not there with us. I found myself bathed in a wonderful atmosphere of love and peace. It was like nothing I had ever experienced! It was not supernatural, in the sense of seeming queer or strange. It was simply an all-pervading peace and calm that seemed to fill my whole heart and spirit. I seemed to be at one with all the beauty and joy and light in the universe. Thus, I think, some ray of love from the Master’s thought prepared me for meeting him that day.

At lunch Rouhi Effendi brought word that we were to go up to the Tomb at about four in the afternoon, to see the Master! After lunch we all went and rested for an hour and a half. That is part of the day’s program always. At three o'clock came tea, another invariable occurrence.

As the hour drew near when we were to go up the “Mountain of the Lord,” to meet Abdul-Baha, I remembered one evening we had spent with

Juliet Thompson not long before we had left New York. She had said with deep earnestness, "When you are in the Master's presence do not be self-conscious, if you can help it. Do not be afraid. There is nothing to fear. He is all love and kindness. Pray, pray, all the way on your journey, that your hearts may be freed from all self-consciousness. Go to him freely, gladly!"

I had tried to remember that, I had prayed for purity of heart that I might learn the lessons the Master will teach those who are ready to learn. And yet as we rode up the steep road toward the Tomb, there was a strange mixture of love and dread and longing in my heart. The way seemed very long! And yet it was very beautiful. We saw the valley of Acca, with the river Kishon winding

through it down to the sea. Across the bay, Acca shone brightly in the afternoon sunlight,—that "White Spot," which so many, many pilgrims have sought because the Glory of God had lived there.

Finally we turned off from the main road, and the carriage drove down a steep incline toward the Mossafer Kaneh,—the Persian Hospice for men. There we alighted and Mrs. Hoagg led us along a wide path, which is bordered with cypress trees on one side and with fig trees on the other. We passed the house of the care-taker, with the little room on top where the Master sometimes sleeps when He is on the mountain, and walked around to the front of the Tomb.

(To be continued)

Pen Pictures of Abdul-Baha in America

FROM THE DIARY OF JULIET THOMPSON

(Continued from page 158)

AT the end of the divine talk the feast was ready; but no sooner had this been announced than a sudden storm blew up. There was a peal of thunder, the clouds rolled very low. Abdul-Baha stepped out into the road and went to the extreme end of it, where there was a crossroad. There a chair had been left, and, as I watched him from a distance, I saw him sit down while the Persians stood around him. I then saw him lift his face to the sky. He had gone very far from the house; the thunder was still threatening and the clouds were ominously black. Suddenly a change came with the wind. The clouds began to flee across the sky, blue patches appeared, the sun came out! Then Abdul-Baha rejoined us in the grove. This I saw.

Later as we sat at the tables, he anointed us with rose-water. I was not at a table, but sitting on the ground beneath a tree, with one or two believers.

"Friends here!" smiled Abdul-Baha. In his voice was a deep and thrilling joy, the union of hearts gives him such rest.

But the wonderful, the indescribably wonderful time came later. Abdul-Baha went out alone and remained for hours. When he returned it was dark. A few of us were sitting on the porch. Below us on the grass sat the people, that is, those who had lingered. Their white clothes in the dusk were as soft as moth wings. In their hands they held burning tapers, really to keep off mosquitos! but the effect was of tiny wands tipped with red stars and the incense was like some Eastern temple. It was a fairy-like picture.

Abdul-Baha took a chair in the center of the step, and delicately holding a taper himself, he spoke in words of flame. I can see it all vividly still—and shall through my life—those trembling

(Continued on page 171)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

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No. 10

Tablet from Abdul-Baha regarding spelling of Sacred Name

To the maid-servant of God, Miss Jean Masson (Chicago)—Unto her be the Glory of God, the Most Glorious!—Care of his honor, Mr. Roy Wilhelm (New York):

He Is God!

O thou harbinger of the Kingdom!

Thy letter has been received. Its contents indicate that thou art occupied in writing a book in answer to the one who has written against the Truth. Thou asked as to how ye should spell in English the blessed name of His Holiness, BAHÁ 'ULLAH and also Mashreq 'Ul-Azkar. Ye should spell them thus: BAHÁ 'ULLAH and Mashreq 'Ul-Azkar.

It is my hope that in writing this book thou wilt be confirmed. The language, however, must be very lenient and mild. Thou shouldst write it with the utmost politeness. Thou shouldst not look at the expressions of that hostile person, because he was a man full of prejudice and very impolite. Anybody who is endowed with a slight sense of fairness understands that what this person has written is based on the utmost self-interestedness and enmity. This very fact is a sufficient proof showing his fallacy.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah Khan S. Bahadur, Haifa, Palestine, April 29, 1921.)

Haifa, Palestine,
May 17, 1921.

Miss Jean Masson,
My dear Bahai sister:

I am sorry your letter to the Master was kept so long unanswered. It was

due partly to the sickness of the Beloved and partly to his thousand-sided occupation. However, I am glad at last there offered some opportunity when your letter was presented and a Tablet was revealed.

As to the spelling of the two names, **BAHA 'ULLAH** and **Mashreq 'Ul-Azkar**, the standard is given by the Master in this same Tablet of yours. The explanation is that **BAHA 'ULLAH** is composed of two words, **Baha** and **Allah** (Glory and God). **BAHA 'ULLAH** means the Glory of God. Now the *U* signifies *of*. This vowel, when introduced between these two words, joins them together, but in pronunciation the *A* of **Allah** is dropped and replaced by the same *U*-vowel. We put an apostrophe between the two words in order to show that a letter, i. e., *A*, is dropped and we capitalize the *U* because it replaces the *A* of **Allah** which is in capital.

Mashreq 'Ul-Azkar is also composed of two words, **Mashreq** and **El-Azkar** (**Mashreq**—dawning place; **El**—the; **Azkar**—mentions or prayers or communes). Again *U* signifies *of*. When we put these two words together the *E* of **El** is dropped in pronunciation and

so that *U*-vowel takes its place. We put an apostrophe to show that the letter *E* is dropped and we capitalize the *U*-vowel because it replaces the *E* of **El** which is in capital.

I had the pleasure of reading your pamphlet on the **Mashreq 'Ul-Azkar**. I admired the style of your writing and the tactfulness you have exhibited in it. It is sanctioned by the Master. You will kindly send us many copies for distribution. It is written in a way that will not arouse jealousy in the outside readers.

Will you kindly remember me to our revered sisters, Mrs. True, Arna True, Dr. Appel and Mrs. Houser? Also to our dear brother, Dr. Bagdadi.

With Bahai love and greeting, I remain,

Your brother in the Covenant of God,

Aziz 'Ullah S. Bahadur.

The Tablet above concerning the spelling of the sacred name, **BAHA 'ULLAH**, and of **Mashreq 'Ul-Azkar**, settles conclusively a matter that has long created among American believers a friendly divergence of opinion.

The original spelling of the name of the Blessed Perfection, as given to Americans, was, as we know, **BAHA ULLAH**, sometimes **BEHA ULLAH**. Some of us, in the early days of the Cause in the West, found difficulty in its correct pronunciation. We did not seem to understand, some of us, that 'a' and 'u' have other sounds in the English language besides long 'a' and long 'u,' hence that most sacred name was often, out of our ignorance, pronounced incorrectly and sometimes irreligiously.

If there is one name that is the perfection of the beautiful, the musical, pronounced, enunciated correctly and sacredly, it is **BAHA 'ULLAH**. Pronounced incorrectly, irreverently, it is sacrilegious. So to aid us in our ignorance, our difficulty in the enunciation

of Arabic letters, one of the friends, Mr. Roy Wilhelm, I believe, supplicated **Abdul-Baha** to settle the difficulty, suggesting that the letter 'o' instead of 'u' would aid Americans in arriving at the correct pronunciation.

Abdul-Baha responded to the effect that the name of the Blessed Beauty should be spelled **BAHA'o'LLAH**. This Command has been adhered to religiously by most of the friends in America, though some have always regarded the original spelling, **BAHA ULLAH**, with deepest reverence and longing.

European Bahais seem never to have adopted the American spelling, nor have European scholars outside the Bahai ranks. Manifestly the new spelling was given only to Americans to aid us in our immaturity, our Bahai childhood.

Today, however, we have passed beyond the period of our infancy in the Bahai Cause. Persian and Arabic terms and words have grown singularly and beautifully familiar to us. And many of us have felt for long that we have

matured sufficiently to be given the correct spelling, at least of BAHĀ 'ULLĀH. We have felt also that a unified spelling of the sacred names throughout the Bahai world would make for the universal unification, which is one of the basic principles of the Bahai Cause. We have felt, also, not only that there should be a standardized spelling in all Bahai literature, but that Bahai literature should be the most perfect literature in the world, so elevating it above all criticism by scholars and the unfriendly.

Being engaged upon a most important work in the interest of the Bahai Cause, a work which, when completed, must compete scholastically, as well as historically, with all literature inimical to the Cause, I supplicated Abdul-Baha for the correct spelling of BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar. Mashreq 'Ul-Azkar has also passed through various etymological changes in our American terminology in our effort to arrive at its correct spelling.

In response to this supplication came the Tablet above, with the very clear letter of explanation by Aziz 'Ullah S. Bahadur, stating explicitly the correct spelling of both words.

"Ye should spell them thus: BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar."

The STAR OF THE WEST, standing as

it does for the pure Teachings, the pure creative Word, is the logical medium for the dissemination throughout the Bahai world of this explicit instruction as to the spelling of the two names. It is vastly important that we should have a standardized spelling of all oriental Bahai terminologies and at some future date, through this same medium, a list will be given with the correct spelling from the pen of the supreme Authority, Abdul-Baha.

As to the pronunciation of BAHĀ 'ULLĀH and Mashreq 'Ul-Azkar, not much need be said. But let us remind ourselves that by accenting the final syllables of the words we express in our voice somewhat of the reverence that is in our hearts.

Let us remind ourselves also that the first 'a' in Baha corresponds in sound most closely to the 'a' in 'ask,' and the 'U' in 'Ullah' to the 'u' in 'full.'

Divided into syllables, then, we have:

BA-HĀ' 'UL-LĀH'.

Mash-req' 'Ul-Az-kar'.

I am sure it is as deep a satisfaction to every American Bahai, as to myself, to have revealed the authorized spelling of these two names, that of the Manifestation of God and the great Bahai Institution.

Jean Masson.

Tablet from Abdul-Baha to Victoria Bedikian

To the revered maid-servant of God, Victoria (Bedikian), Montclair, N. J.—
Unto her be the Glory of God, the Most Glorious!

He Is God!

Today, at the Threshold of His Holiness, BAHĀ 'ULLĀH, there is nobody more favored than thee, because thou art busy in the service of the orphans and in the education of the destitute, helpless children. Thou hast no desire but to please God.

Verily, verily, this service is directly rendered to His Holiness BAHĀ 'ULLĀH Himself, because these children are His dear children. This is why His Holi-

ness Christ (may my soul be sacrificed to Him) says, that from all parts of the world people will hasten to enter the Kingdom, while the sons of the Kingdom go out of it; and again He says, that children are the residents of the Kingdom of God.

May thou be a hundred thousand times applauded for this service thou art rendering!

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Haifa, Palestine, December 9, 1920).

Pen Pictures of Abdul-Baha in America

(Continued from page 167)

red stars among the dim white figures on the grass, behind them a wonderful tall tree, luxuriant with rolling outlines, now a great black cloud against the silver stars.

Abdul-Baha I could not see, as I was at his back, but his words were all the more powerful for that. Often I lose the words in gazing at his face. He had turned before beginning to speak and given me a long and unfathomable look.

That speech, thank God, is recorded—otherwise the words could never be remembered. It was a reverberating call to his disciples to rise in this Day of the Great Resurrection out of the tomb of self and revivify the world with him.

Before he had finished, he rose from his chair and started down the path, passing between the white figures, now risen to their feet, with their trembling red stars.

"Peace be with you," he said, as he receded into the darkness, the rich, liquid Persian and the quivering translation floating back to us from his invisibility—"I will pray for you."

Ah, the Divine Figure growing dimmer and dimmer till at last the darkness engulfed it! Ah, the voice that came back even when the figure was out of sight! May I remember this in the future; nay, how could I forget it?....

"On the Fourth of July three years ago," I remarked to Abdul-Baha on that day, "Mrs. Kinney and I were with you in Acca. You took us to the Tomb of BAHÁ 'ULLÁH. I never dreamed I would keep an anniversary with you in New York!"

At another time that evening he spoke of tests. "Even the sword," he said, "is no test to the Persian believers. They are given a chance to recant; they cry out instead, 'Ya-Baha-El-Abha!' Then the sword is raised; they cry out all the more, 'Ya-Baha-El-Abha!'"....

I write words, but nothing can convey

the subtle influence of Abdul-Baha—the fragrance of his love, falling on our hearts like balm, exhilarating our spirits, changing even our physical aspect, brightening the eyes, bringing color to pale faces, freshening all with joy. The fragrance of his love, the power of his peace, the currents of life streaming out from that strong Center—that calm and glowing Center. In his presence we are in Heaven.

"And a man shall be as a shelter from the wind, as the shadow of a great rock in a weary land!" . . .

On Monday, July 9th, I went with Abdul-Baha and the little band of Persians to the Natural History Museum. It was a very hot day. When we reached the Ninth Avenue corner of the Museum, where the employees' entrance is located, there was still a long stretch of sun between us and the main door and Abdul-Baha was evidently so weary that I felt we must find some nearer entrance for him. So, while he sat down to rest on a ledge of the embankment, I went ahead to look for one. The employees' door was locked, so I hurried on farther, even venturing past a sign marked "No thoroughfare." But just as I succeeded in passing this I was stopped by a whistle and turned to face the watchman. He was a little old Jew with a kind face. I explained why I was breaking the rules and asked if he could lead us to a door nearer than the main one. He turned and looked at Abdul-Baha, at that figure from the East, from the past—not of this world or this time at all, sitting so quiet, on the ledge of the embankment; and his face softened curiously.

"Come with me," he said. Then, as Abdul-Baha and the rest of us followed him: "Is he a Jew?"

"No," I said. "He is Abdul-Baha of Persia."

The old Jew asked nothing more,

though I sensed that he wished to, but I did not feel at liberty to speak. Abdul-Baha, himself, was there to speak.

We went through the Museum, Abdul-Baha being quite amused with the big whale, saying: "He could hold seventy Jonahs."

In the Mexican exhibit, which interested him very much, he remarked on the close resemblance of the sculpture to what had been found in Egypt. "Only, this is better," he said.

"There is a tradition," I ventured, "of a connection between this country and Asia in the far past?"

"Assuredly," he answered, "before a great catastrophe there was connection between Asia and America."

Though Abdul-Baha had already rested in the Museum, he sat down again outside, on a soft little curve of ground beneath a young tree. He sat some little time there, we standing behind him on the flags of the walk. Was he waiting for some one?

Bye and bye the old watchman stole up to us.

"Is he tired?" he whispered softly to me. "Who is he; he looks like a great man."

Divining that the Jew was a socialist, I replied that Abdul-Baha was a great sufferer for the cause of brotherhood. Then I told him something of the story of Abdul-Baha's sufferings.

"I should like to speak to him," said the watchman, so I led him to Abdul-Baha.

Abdul-Baha looked up, his brilliant eyes full of sweetness.

"Come and sit by me," he said.

"No, I must not," answered the watchman.

"Is it against the rules for me to sit on the grass?" asked Abdul-Baha.

"No—you may sit there all day!"

"You didn't see the whole of the Museum," continued the old watchman. "Would you like to go back after you have rested? There are the fossils and the birds."

"No," said Abdul-Baha, smiling. "I am tired of going about looking at the things of this world. I want to go above—and travel and see in the spiritual worlds. What do you think about that?" he asked suddenly, with another luminous smile.

The old watchman looked puzzled and scratched his head.

"Which would you rather possess?" pursued Abdul-Baha, "the material or the spiritual world?"

"Well, I guess the material," the watchman answered seriously. "You know you have that, anyway!"

"But you do not lose it when you attain the spiritual. When you go upstairs in a house, you do not leave the house. The lower floor is under you."

"Oh, yes!" All of a sudden the light broke from the old man's face.

Then Abdul-Baha rose and, standing beneath that young tree, the sun shining on his robes, taught the old Jew, with his irrefutable logic, yet with irresistible smiles and charm, of the spiritual agreement of Christ and Moses. Oh, if only I could make you see that picture, call it into life again for you!—the old Jew and his unrecognized Messiah, this one of whom he had asked, "Is he a Jew?" who so strangely magnetized him and inspired him with tenderness and awe—the touched, questioning face of the Jew, and, the Radiant Stranger, like the vision of some long-past prophet, the "Ancient of Days" and "the Divine Youth" in one, by some strange alchemy of spirit. Surely, the Jew must have felt something. Christians had said of this visitor from the East: "That Figure makes me think of the plains of Judea;" "I seemed to be talking with Moses, or Isaiah." Race-instinct, deep race-hopes, must have stirred within the Jew.

(I returned a number of times to the Museum to try to find the old watchman, but I never saw his face again. He must have been called very soon "upstairs in the house.")

۴۴ و از بعد از ظهر تائب بزرگان و اعیان میآمدند ولی اگر دکتور فرید باما نبود بسیار راحت میکردم او سبب زحمت و مشقت من شد .
 شخصی بود که از شترش مکرر شتر قسم خورد که فردا بیک مثلیک یا بیک شاهی اورا خواهد فروخت و چون مردی بود متدین و دروغش همیشه ایفا میکرد صبح که شد به حیرت و شگفتی افتاد و بعد از تفری زیاد بر خاضع و خوار گردید که به یک حیلہ تمسک نماید تا شتر از دستش نرود و آن این بود که در گردن شتر گریه می بست و اعلان نمود که قیمت شتر بیک شاهی است . مردم دور و برش جمع شدند و همه طالب خریدن گشتند او گفت بلی قیمت شتر بیک شاهی است اما قیمت گریه هزار فروش است و هر دو باید با هم فروخته شوند مردم و لشکر کردند و رفتند بعد بیک مشتری آمد و از صاحب شتر سؤال کرد شنیدم که شتری داری بقیمت یک شاهیت او گفت بلی اینجا است ولی باید هم گریه را به هزار فروش بخری مشتری شتر را که دید بسیار بسیار پسندید گفت خیر من بشما صد شاهی از برای شتر میدهم و گریه پیش تو باشد صاحب شتر گفت این ممکن نیست مشتری آهی بلند کشید و گفت الناقة ليس لها مثل لولا الهرة الملعونة فترقا باهري. و این از برای راحت خیلی خوب بود اگر آن گریه همراه ما نبود [بقیہ دارد]

اَحْمَدِ افندي چترال

هم صاحب منصب و هم از اعیان و هم از بھایان قدیم عکا بود و در این ایام خبر صعودش با انجا رسید نزل الله الرحمة ولا لاجناله و اهله الصبر والسلوان و ذكره الامراء و ضلوا

از مراجعت ببغداد اعلان امر خویش را فرمودند عموم را دعوت بوحدة عالم انسانی و صلح عمومی نمودند و جمیع ملل و اجناس و اقوام برورد در خلی خیمه وحدت خواندند و در آفاق خیمه وحدت بنزد کردند که بقیام و سعی آنها ملکوت الله و اخوت تأمه بین نوع انسان در روی زمین استقرار یابد علمای بغداد چون دیدند چنان نفسانفرودی بین آنها پیدا شده با اضطراب افتادند و از حکومت عثمانی درخواست کردند که ایشان را بجای دیگر حرکت دهند لهذا بر حسب خواهش آنها حکومت عثمانی حضرت بهاء الله و پیروان ایشان را اول باسلامبول و بعد با درنه نفی نمودند در آن شهر حضرت بهاء الله رسالت مشهوره خود بسلطین آفاق و پاپا مرقم داشتند و منع از بی عدالتی و حرب و امر بوحدة عالم انسانی و صلح عمومی و خدمت بنوع بشر فرمودند بعد از چند سال از ادرنه ایشان را بعمکا قلعه کوچکی نفی مویده نمودند لهذا قریب چهل سال آن حبس و نفی و غربت طول کشید پس از مرگ حضرت عبد البهاء عباس افندی جانشین و رئیس این امر شدند تا این زمان که نفوذ و رسوخشان در جمیع نقاط عالم منتشر گردیده

نیا از حضرت عبد البهاء

حکایه : الناقة ليس لها مثل لولا الهرة الملعونة فترقا باهري. شتر مثل ندارد اگر آن گریه ملعون و درگردش نبود پس پارسن از آب و هوای بیلاق دلیل که در امریکا است سؤال نمود حضرت عبد البهاء فرمودند دلیل بسیار خوب آب و هوای دارد مرکز نیویورک و از برای راحت مثل ندارد ولی وقتی که آنجا بودم و در منزل مس پارسن سه روز ماندم از صبح تا الی ظهر با سایر خلق ملاقات میکردم

۳
 بشکرانه پردازیم نه بجنک وجدال پردازیم وبنیة
 الهی را براندازیم این سزاوار نیست آیا این سبب
 ذلت است یا عزت مردث فضا است یا زایل
 دلیل کمال است یا نقص هر با اضافی شهادت
 ده که صلح بهتر از جنگ است محبت بهتر از عدوت
 است الفت بهتر از کلفت است رضای الهی در این است
 عزت ما در این است راحت و حیات ابدیه در این
 بناید ما انقدر غافل باشیم درنده باشیم یا نسا
 باشیم و در مقابل شکرانه اینکه جنگ وجدال
 نمایم قرون ماضیه جهلستولی بود مراده
 بین بشر نبود سوتفاهم غالب بود الحمد لله
 حال بین بشر روابط حاصل و سوتفاهم زایل
 و حقائق شرانغ ظاهر گشته و بشکرانه پردازیم
 تا بحقیقت پی بریم و شبهه نیست که شکرانه حقیقی
 وحدت عالم انسانی است . مجلس یازدهم

مِنَاجَات

إِلَهِي إِلَهِي إِنِّي أَنْصَرُ إِلَيْكَ وَأَتَوَكَّلُ عَلَيْكَ وَأَهْلُ
 بَيْتِي يَدْعُونَكَ إِلَهِي إِلَهِي اإِجْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِلَهِي
 إِلَهِي دُلَّنَا عَلَى الْمَنْجَى الْقَوِيمِ إِلَهِي اإِشْرَحْ صُدُورَنَا
 بِنُورِ مَعْرِفَتِكَ وَنُورِ ابْصَارَنَا بِأَنْوَارِ هِدَايَتِكَ إِلَهِي
 إِلَهِي ااشْمَلْنَا لِحُطَايَاتِ عَيْنِ رَأْفَتِكَ إِلَهِي إِلَهِي إِنِّي
 أَسْأَلُكَ إِجْوَافَ مَطَهْرَتِكَ الْكَرِيمِ وَرُسُوكَ الْعَظِيمِ أَنْ
 تَعْرِفَنِي فِي عَارِ حُجَّتِكَ وَتُبْرِرَنِي السَّمَاءَ مَا دُونَ ذَلِكَ
 إِلَهِي إِلَهِي قَدْ أَشَدَّتْ ظِلْمَاتُ الضَّلَالَةِ أَسْأَلُكَ
 الْعَظِيمِ أَنْ تَهْدِيَنِي إِلَى سَبِيلِ الْحَقِّ وَتُزِيلَ أَمَاتِ الْبُتَاتِ
 إِنَّا أَسْأَلُكَ الْكَرِيمِ أَنْ تَهْدِيَنِي إِلَى سَبِيلِ الْحَقِّ وَتُزِيلَ أَمَاتِ الْبُتَاتِ

اِبْتِدَاءِ مِرْكَاتِي وَفَوْقَ حَاجَاتِي

در سنه ۱۸۴۴ جوانی در ایران ظاهر شد موسوم
 بمیرزا علی محمد ملقب بیاب . باب یعنی

۳
 واسطه مابین نوع انسان و حقیقت الهی
 حضرت باب شروع بتعلیم نفوس نمود و حقائق
 امر و آیین خود را بر آنها ثابت نمود طبقه علمای
 شیعه را مذمت فرمود زیرا بسبب آنان حقیقت
 دین پوشیده و تقالید پوسیده بمیان آمده
 همچنین معانی صحیح کلمات و احادیث را جمع
 بظهور مهدی را تشریع نمود حضرت باب بعد
 از اعلان امر خود بسیار زحمت کشید و عاقبت
 در میدان تبریز بواسطه حکومت ایران شهید
 شد ولی در ایام حیاتش نفوس بسیاری بخیر
 این امر شمرده انقدر ترقی نموده بود این امر کم
 علما و حکام را بخوف انداخت زیرا گمان نمودند
 انتشار این امر سبب اضمحلال دین اسلام است
 و ضعف قوای سیاسی دولت ایران لهذا امر صادر
 شد که اموال او و پیروانشان را غارت نمایند و مال
 آنها را حلال دانند در آن ایام ظلمانی هزاران نفوس
 بدترین عقوبات و شکنجه جان خود را فدای این
 امر نمودند تا چند سال بعد از شهادت حضرت
 باب سنه ۱۸۵۰ نفوذ این امر در باغ طاطار گذارد
 و در نظر حکومت شهرت بد پیدا کرد بزحمان
 واعیان ایران بچشم حقارت باین طائفه ملاحظه
 و پیروان باب در آن اوقات در نهات خفا یکدیگر را
 ملاقات میکردند بدرجه بی سختی بود که کسی جرأت
 نداشت کلمه بانی بر زبان راند تا چندین چنین
 مشهود که علما در انهدام این بنیان طفی یافتند
 ولی در سنه ۱۸۶۰ حضرت بهاء الله ظاهر شدند
 ایشان در سنه ۱۸۷۷ تولد یافتند و در یکی از
 عالمه های محترم نجیب ایران و در سن جوانی در
 زمره پیروان حضرت باب بودند و چون باین
 اسم شهرتی یافتند در طهران مجبور شدند
 و بعد ایشان را ببغداد فرستادند از بغداد
 در کوه های سلیمانیه انزوا داشتند پس

تغییر ندارد آدم عین را گفت نوح عین بیان نمود حضرت
ابراهم عین را ظاهر کرد حضرت موسی عین را تائیس
نمود حضرت مسیح عین را تروج فرمود حضرت
محمد عین علم را بلند فرمود ابن اسحاق جمع کتب الهیه است
ابدا تغییر ندارد اما قسم ثانی فرع است و تعلق
بمعاملات دارد که باقتضای زمان تبدیل میشود پس
ما باید جمیع تفالید را ترک و اساس دین الله را تحری
کتیم و جمع نموده حضرت مرتضی بیست شریعت تائیس
کرد چون حضرت مسیح آمد نصیب موسی نمود و نهایت
تائیس از حضرت موسی و تورات کرد تا بشر را در آفاق بشر
ساخت و چون حضرت محمد آمد اعلان فرمود که حضرت
سیح من عند الله بود و انجیل کتاب الله و همچنین نهایت تائیس
از حضرت موسی کرد حتی در قرآن یک سوره فی محضر مریم
نازل شده که در آن نهایت تائیس است و کمال تحمید از حضرت
سیح و حواریان و همچنین میفرماید نصاری از جمیع طوائف
بشما دوست ترند نصاری دوست مسلمان و این نصرت
است ما نمیتوانیم نصرا که را تغییر دهیم با اهل کتاب بر محبت
فرمودند میفرمایند لا تَجَادِلُوا أَهْلَ الْكِتَابِ بِاللَّهِ
حَتَّى أَخْسَرُ اما بعضی از کتب مشاهیر کان کردند که حضرت
محمد دشمن و مخالف سیح بود چنانچه یهود گمان کردند
حضرت سیح دشمن موسی است و حال آنکه این خطاست جمیع با هم
محبت داشتند دوست یکدیگر بودند پس چرا ما هادوست نیایم
اینها با یکدیگر صلح بودند ما چرا جدا کنیم آنها مصدق یکدیگر
بودند ما چرا تکذیب نماییم الحمد لله این تون قرن
نورانیت عقول ترقی نموده انکار توسیع یافته حقائق
کشف شده این زمان زمانی است که بین کل محبت الفت
پیدا شود زمانی است که ادیان با هم ارتباط نمایند بشر
هزار سال است بشرد جنگ و جدالت حال دیگر نوبت
محبت است نوبت صلح است خداوند عالم انرا افاضه آفرید
چرا باید حیوان باشد بشر مانند گرگ یکدیگر را بکشد خدا
ما را انعام خلق کرده جمیع انعام اویم و او شبان حقیقی
او جمیع ما مهربان است چرا ما نامهربان باشیم

در وقتیکه ام شرق در جنگ و جدال بودند
طوائف خون یکدیگر میرغشند نهایت جنگ و جدال
بود و ظلمت جهالت و بیگانهگی حضرت بهاء الله
در محجوبیتی از افق شرق طالع شد چون همیشه از
شرق شمس حقیقت بغرب تابیده لهذا حضرت بهاء الله
اول در شرق اعلان وحدت عالم انسانی و صلح عمومی
فرمود و ندای صلح بین ملل صلح بین اقوام و اجناس صلح بین
اوطان بلند نمود اقدام مختلفه را جمع کرد بین ادیان
الفت داد چنانکه بیرون بهاء الله در شرق از اقوام
مختلفه با هم در نهایت الفتند با هم مانند برادرند
یکدیگر دوست دارند و دیگر را یک قبیله شمارند
و دیگر حضرت بهاء الله فرمود دین باید سبب محبت
و نورانیت عالم باشد سبب وحدت عالم انشا شود
اگر سبب جنگ و جدال شود و سبب خونریزی و درندگی
ترک دین بهتر است زیرا خدا دین را برای الفت قرار داد
نه نفرت تا بشر با هم ارتباط یابند نه اجتناب
جویند و دیگر فرمود که باید دین مطابق علم
و عقل باشد اگر نباشد وهم است مختصر جمیع
طوائف شرق الفت و التیام داد که لای پیروان
بهاء الله انجیل تورات زبور قرآن جمیع را کتب
التری نامند جمیع را دعوت با اتحاد و صلح نمایند خدا
در تورات جمیع بشر را انعام خود خوانده و در انجیل
میفرماید آفتاب خدا بر جمیع میتابد و در قرآن
میفرماید لا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ این کتب
جمیع را با اتحاد دعوت مینماید چرا ما اختلاف نماییم
ادیان دلالت بر محبت میکنند چرا ما دعوت نمایم جمیع
اینها بجهت الفت و اتحاد آمدند صریح هزارا صده
کشید چرا ما باید چنین باشیم زحمت بسیار اهدر
دهیم و شریعت الله را بهانه نماییم چه ما را بجهت نمایم
الحمد لله جمیع ما بندگان یک خدا انعام یک شان
صمیم و خدا بجمیع مهربان جمیع خلق اویم و الطاف
او شامل جمیع و در بحر رحمتش کل متفرق پراپاید

نجم سیرا ختر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسری با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت تربیانی مادی و معنوی نوع بشر و گفاه و وسیله انتظام و الهیتان عالم است سخن میراند و مقالات مفیده که موافق این مقصد است قبول خواهد شد

شماره دهم جلد دوازدهم ه ماه سپتمبر سنه ۱۹۲۱ موافق اول ماه غرت سنه ۷۸ بهائی

ترجمه جریده وولینگ مورخ روز جمعه ۲۴ ماه جنوری ۱۹۲۳

اسماء علیها السلام و اهل بیت علیهم السلام

عبدالبهاء در مجلس مائنه در شهر وکیلان که نزدیک لندن

اجتماع شتر و غیرت

در روز جمعه گذشته جمعی از محترمین شرق و غرب که

در مسجد مسلمانان جمع شده بودند حضرت عبدالبهاء

پیغمبر شرقی را که مسافر با نعلت اند ضیافت مجلسی

نمودند نفوسیکه در آن جمع حاضر بودند آن جمع را

هرگز فراموش نخواهند نمود و تا عید او بودند در باوش

خواهند بود پیغمبر معظم الیه با هیکل مجلل و

لباسهای زرد رنگ و عمامه سفید و چشمهای دور بین

و در خشان روی پله هائی مسجد ایستاد در حالتیکه نفوس

بسیاری از آسیا و اروپا در اطراف آن مجتمع خطابه می نمود

باری بحث و صلح و خیر خواهی و الفت با جمیع ملل او افزا نمودند

امری که حضرت عبدالبهاء در آن نطق نمودند مؤسس

آن حضرت بقاء الله و الهیانشان است که امروز وقت عقلای

و دانشمندان روی زمین را نظر وجود جلب نموده حضرت

بهاء الله مشقات عظیمه کشیده از وطن نفی گردیده از

شهر بشهر سرگردن شده تا آخر الامر چهل سال مجنون

بود بعد از صعودشان حضرت عبدالبهاء قیام

بر نشران تقالیم نمود لذا ضدیت دشمنان شدت نموده

و حبس شدید تر شد تا ایام انقلاب عثمانی که جوانان

ترك اساس آزادی گذاردند ایشان آزاد شدند فول

زحمت سفر را قبول نموده در انتشار تقالیم عظیمه

پدر خود آبی راحت خویش را رعایت ننمایند و یکی

از تقالیم این امر وحدت اساس و یان صلح عمومیت با جمیع

تقالید و اختلافات را ترك و تخریص حقیقت کنند اصول و

وقالیم جمیع ادیان یکی است برای اینکه جمع ملل را در نظریه يك

اخوت و این عمومی در آوریم باید باصل اساس ادیان پی بریم

انگاه عالم صلح بین المللی بر آفاق موج زند

بنیان نبیاری

نه ماه بود که من در مالک امریکا سیر میکردم و در بسیار

از کنائس و مجامع و کلوپها محبت میداشتم حتی در کنائس یهودی

ندا بود صفت عالم انشا می نمود و کل را دعوت بصلح عمومی میکردم

اساس ادیان الهی بیان نمودم که اساس کلیکی است و از حقیقت

است و حقیقت تعداد قبول کنند اساس ادیان الهی محبت است

دین سبب تربیت بشر است کلا بت برضا عالم انشا نماید اساس

تعاون و تعاضد است اساس ایمانیست سبب بقا و این بشر است

لکن آنچه سبب اختلاف است تقالید است و چون تقالید مختلف است

سبب نزاع و جدال است اصلا در دین بدو قسم مقسم

فیم اصلیات و ان تعلق بعالم اخلاق دارد و تقصیر نمیکند در

ایمان و اعتقادات بخدا اعمال خیریه است و فضائل عالم

انشا و محبت و عدالت و مساوات و احسان است لذا ابد

STAR OF THE WEST

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“Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world.”

From *Unveiling of the Divine Plan*.

Vol. 12

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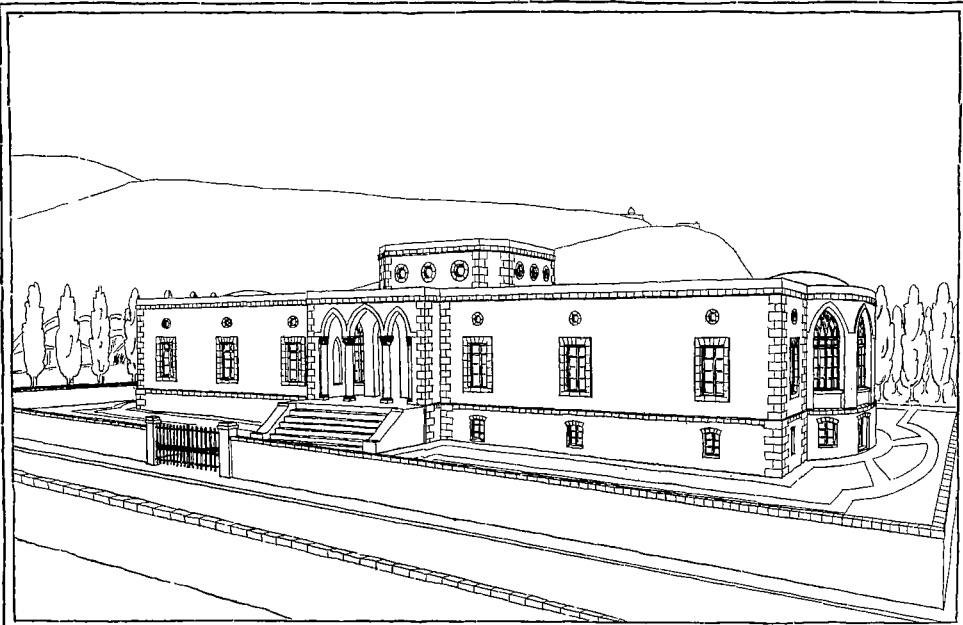
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“Today the magnetic power that attracts heavenly blessings is teaching the Cause of God. Whoever arises to perform this service the armies of the angels will grant him victory. The three conditions of teaching the Cause of God are the science of sociability, purity of deeds and sweetness of speech. I hope each one of you may become confirmed with these three attributes.

“Therefore one must be wholly cleansed from desire and self and passion, be abstracted (drawn apart) from the world of nature, become embodied light and visualized spirit and then be engaged in teaching the Cause of God. Then the fire of the love of God will flame so high as to attract the hearts of all mankind.”

(Words of ABDUL-BAHA in Tablet to friends in Denver, 1914. From Diary of Mirza Ahmad Sohrab.)



BAHAI · PILGRIM · HOUSE · HAIFA · PALESTINE = EXTERIOR

C · M · R · ARCHT ·



BAHAI · PILGRIM · HOUSE · HAIFA · PALESTINE = INTERIOR

C · M · R · ARCHT ·

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

Vol. 12

Masheyat 1, 77 (September 27, 1921)

No. 11

A Week in Abdul-Baha's Home

BY GENEVIEVE L. COY

[Continued from page 167]

IN front of the tomb of the Bab we found perhaps thirty of the men pilgrims sitting. One of the most majestic was a tall man, dressed in a long black robe,—one of the Bahai teachers from Ishkabad. And with all his dignity, he had the most beautiful laughter-wrinkles around his eyes! One soon realized the cause of the latter, for he smiled almost all the time!

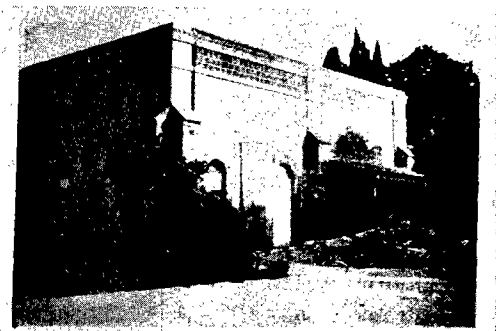
We were shown to seats in front of the Tomb, on the edge of the beautiful garden of the terrace. We were told that the Master would come soon. During the last few days I had prayed so much for the ability to learn to serve the many children of the Father. I had found myself trying to imagine what the Master's presence would be like,—and then had tried *not* to do that for fear I would be hindering my realization of his actual presence! And so I had tried to go to him with only the thought of the love of God in my heart.

Suddenly all of the believers rose and faced the East. Then, from around the corner of the Tomb came the Master with two of the young men walking a little behind him. He came slowly toward us,—and said, "Welcome, welcome!" in English; and then, "Sit down, sit down!" Sylvia sat next him; then Mabel Paine, myself, Cora, and Mrs. Hoagg. The other friends were beyond her, in two rows.

When the Master had walked toward us, it seemed to me that I had seen him come just that way at some previous time. He seemed to be so beautifully familiar to me! I suppose it must have

seemed so because of the pictures I have seen of him, and the stories I have heard other pilgrims tell. It was a moment that one would prolong if one could, that one would never forget!

The Master began to speak in Persian,



The Tomb of the Bab on Mt. Carmel

and Rouhi Effendi translated into English. He asked several questions; he talked of principles of living. Sometimes he would be silent for several minutes,—with his eyes looking far, far away. It is very difficult to remember much of what he said. Indeed, it was almost difficult to *listen*!

I wished only to look and look at the beauty of his face! For that was what impressed me first,—the exquisite beauty of the Master. It was like the most beautiful pictures we have of him, with life and color added. His is a face of living silver—the wonderful silver of hair and beard, and the blue of his eyes. The side face is majestic and sweet and loving. It was that which we saw most of the time. The full face is more dig-

nified; to me it seemed more awe-inspiring. And yet, when he smiled, it was most exquisitely friendly, and human!

But he looked very, very tired. And one of the secretaries had said in the morning that he looked more rested than when he had gone up to the Tomb a few days before. It *hurt* poignantly that any face of such beauty should be



Abdul-Baha's Home, Haifa

so weary. We had brought letters from friends in America to give to him, but when we saw the weariness of his face, we could not bear to add at all to the burdens he has to carry.

And yet the weariness was not, I think, a weariness of spirit. I cannot tell why I felt that way, partly because he can reach, as no one else can, the infinite sources of spiritual strength.

I had no desire to speak to the Master; there was nothing that I could say. I do not know what happened in my mind and heart. There was no shock, no surprise, no sadness, no thought of my own faulty past. But I came to understand that for one who has been long in his presence, there can be no desire except to serve him; that one's life would be happy only as one pleased him; that one would be sad only as one

grieved him. I felt then that I had begun to learn,—that the will to serve was becoming greater, as I had prayed that it might. Having seen the Master but once, I could make no promise to myself that that longing would carry me through and beyond all my selfish habits of the past. But I knew that to be in his presence would mean that I must love him, that I must do his will.

After a time, perhaps half an hour, some English visitors came; the Master begged to be excused; we rose and watched him until he disappeared from sight. Afterward we walked about the garden at the front of the Tomb. We saw the big reservoir for rain-water, built into the terrace, which supplies water for the garden and for many of the people of the neighborhood. Mirza Lotfullah brought us figs from one of the trees in the garden. We looked across the beautiful blue waters of the bay, to Acca, shining in the distance. We caught a suggestion of luxuriant growth of trees, and were told that it marked the Tomb of BAHÁ'O'LLAH. The sun sank behind the mountain, and finally Mrs. Hoagg said it was time for us to be going down but that first we might see the interior of the Tomb.

The care-taker opened a door at the southwest corner of the Tomb, and spread a piece of matting in front of it. Mrs. Hoagg went with us to show us the custom used in entering the Tomb. We removed our shoes, and then the care-taker poured rose-water on our hands, from a little glass cruet. We followed Mrs. Hoagg into the first room. It was perhaps fifteen feet square, and the floor was covered with a beautiful dark Persian carpet. There was no furniture of any kind. Directly in line with the outer door was a second door that led into an inner room. That was also covered with beautiful rugs. Standing on the floor were exquisite glass vases with candles burning in them. They were in groups, perhaps of three, and they gave

the impression of flowers of living flame. I think there must have been other objects, a few, in the room. But the whole impression was one of exquisite beauty, simplicity and peace. The inner room was raised several inches above the outer, and the raised threshold was covered with an embroidered cloth.

Mrs. Hoagg walked slowly up to the threshold, knelt there a moment in prayer and then came back to a corner of the room. Cora followed her, and then came my turn. I had heard of the custom of prostrating oneself at the threshold of the Tomb, and I had wondered whether it would not seem stilted and formal. But it did not in the least! Perhaps it was the dignity and majesty of the Tomb, perhaps it was because we had been with the Master so recently. I was filled with a feeling of humility, with a longing to be "evanescent at His threshold," and the kneeling in prayer seemed the most natural thing in the world! After that moment at the threshold, I walked to the back of the room while Sylvia and Mabel in turn went forward. We knelt in prayer a long time. I cannot guess what was in the hearts of the others, but my own was filled with a great longing to lose my old selfish self, and to acquire the unselfishness of service. It was a wonderful time. I thought of that "radiant youth called the Bab," who had given everything,—friends, family, life itself, to prepare the way of the Lord. I thought of the Master and the years of imprisonment and hardship that he had spent in the service of the Blessed Beauty. For the first time, since coming to Haifa, I was almost ready to weep,—not from sorrow, but from the sense of the greatness of the power of God.

No thought of *death* entered my mind while I was there. It was not a place of *mourning*! When I thought of the Bab, it was to be happy that one so pure of

heart had lived and served. The only grief was for my own faults and failures; and the *future*, with the hope of service, was much more vivid than the past!

Finally Mrs. Hoagg, Cora and I had left the Tomb. Mabel and Sylvia had not yet come out. We were about to put on our shoes, when suddenly the



Abdul-Baha

Master came around the corner! He smiled at us, and took up the cruet of rose-water. He held it out toward us, and I realized in a few moments that he wished to pour some on our hands. But I did not dream of going into the Tomb again, and so I did not realize what he meant! So he poured some on his own hands, put some on his face, and again held out the rose-water, giving us a glorious smile as he did so. That time we understood that he was waiting to anoint our hands,—and we gladly held them out for the fragrant drops. Mrs. Hoagg whispered, "We will go in again,"—and just then the men believers came in a long line from the front of the Tomb. The Master anointed the hands of each, and they passed into the Tomb. Each knelt at the inner threshold a moment, until all had risen, and stood in a circle about

the room. Then the Master spoke to Rouhi Effendi, who began to chant a long prayer, one of the Prayers of Visitation. His chanting was the sweetest, the most melodious of any I have



Cypress trees at the Tomb of the Bab on Mt. Carmel, under which Baha'Ullah used to pitch his tent.

ever heard. After the prayer the believers knelt at the threshold, and then passed quietly out. We four Americans were the last to leave, and as soon as we had left the Tomb, Mrs. Hoagg came to say that the Master was waiting to say good-bye to us. He stood at the north-east corner of the Tomb, and as we passed he shook hands with each of us, adding a caress for Sylvia. We turned and watched him as he walked back to the Tomb, waiting for the last glimpse! Then we walked down the mountain in the gathering dusk, and we were very happy. On the way down Mirza Lotfullah told us interesting stories of the spread of the Cause in Persia, of the self-sacrifice and patience of the believers in trying to bring others to see the Light of this day.

Of the Master's talk on that first afternoon I can remember the following: He said that we were very welcome, and inquired whether we were well. Then

almost immediately he asked about Mr. Vail. Mrs. Paine said, "He sends his love and longing. He wishes to do the Master's will."

ABDUL-BAHA: "Mr. Vail is a good man, a sincere man. He is very illumined."

CORA GRAY: "It is through his teaching that we are here."

ABDUL-BAHA: "You must be very grateful to him. He has been the cause of your life. He has educated you. He has no aim save to serve the Kingdom.

"Some people are ready for education. They are like the fertile ground. Some have not capacity, they are like the barren or salty ground. His Holiness Christ has told a story of the seed that fell on stony ground and so it could not grow. Other seeds fell in the shallow earth, and they soon withered away. But some fell on the good fertile earth, and grew and produced fruit. So it is with my words. Some fall on hearts that have no capacity; they do not take effect at all. Those people do not under-



Path leading to the Tomb of the Bab on Mt. Carmel.

stand. Others hear and seem to understand, but they forget my words and do not live in accordance with them. But others have great capacity; they

hear my words; they understand; they live accordingly.

"Have you seen Jenabe Fazel in America?"

CORA GRAY: "Yes, twice, just before we left New York."

ABDUL-BAHA: "He is a very pure-hearted man. He is a real Bahai. He is confirmed in service. He who is confirmed is confirmed in all things. Of the Persians who have gone to America only two have been fully confirmed Bahais—his honor, Abul Fazl, and his honor, Fazel. They are both very good."

Then the Master told the story of Mirza Abul Fazl, and the English ladies who insisted on seeing him! Finally, when they had knocked very persistently and continuously, Mirza Abul Fazl became tired of hearing it, so he went to the door, and said, "Abul Fazl is not here." Up to this point in the story, the Master had been speaking in Persian or Arabic, and Rouhi Effendi had been interpreting, but when the Master came to this part, he spoke in English, very distinctly, and then repeated it, "Abul Fazl is not here!" and then he smiled the most adorable smile!

When we first saw the Master, he asked whether we had had any troubles or difficulties on the way. Cora replied that if we had had any, we had now forgotten all of them.

ABDUL-BAHA: "There is a Persian poet who says that when one has attained to the goal of one's journey, the end of one's search, he forgets all that has happened on the way."

Cora said that the friends in Alexandria and Cairo had been so kind to us, and had helped us so much.

ABDUL-BAHA: "That is the duty of any Bahai. He is greater who serves most. That is the way to progress. Some flowers have color and no fragrance. Some have both fragrance and color; some have neither. So it is with the hearts of men."

September 3, 1920

On September 3d we did not see the Master at all, for he was still up on Mt. Carmel. I was very, very happy, with a calm peace. During the morning I wrote in my diary. In the afternoon we had tea with the ladies at the Master's



The Garden of Rizwan

house. Some one told Mrs. Paine to sit in the big wicker chair at the end of the room, and she was happy to sit in the Master's chair. I talked to Touba Khanum for a time, mostly about education. Her daughter, Soraya, is to go to Cairo, to the Protestant School for Girls this year, and Touba Khanum was saying how much they disliked to have to send their children away from home. But the schools in Haifa are not advanced enough for study beyond the age of fourteen or fifteen. She said, "We like to have our children at home in the evening in order that we may give them some spiritual teaching ourselves." I could faintly imagine the loss to those children from separation from the lovely daughters of the Master! Touba Khanum said that the previous year Soraya had been in a girl's school in Beirut. She had been eager to go, for

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Masheyat 1, 77 (September 27, 1921)

No. 11

Design for Bahai Pilgrim House, Haifa.

Description of the design for a House for the entertainment of Bahai Pilgrims to be built for the Center of the Covenant at the foot of Mount Carmel by Mr. Wm. H. Randall.

CHARLES MASON REMEY, Architect.

BEFORE I left America for Europe and the Holy Land in July, 1920, Mr. Randall spoke with me of the plan for building a Pilgrim House at the foot of Mount Carmel, which he had talked over with the Master, Abdul-Baha, on his recent pilgrimage to the Holy Land, telling me that the Master had spoken about my preparing drawings for the building.

In the early days of my visit with our Master last winter, he broached the subject of the Pilgrim House which Mr. Randall was to build, asking me to prepare designs for a building suitable for the purpose, to be built upon the site chosen.

The preliminary drawings for this design were made under the Master's direction. Sketches for several possible solutions were presented to him, and he chose one as being the best suited to the conditions, suggesting some changes in its arrangement. A sketch was then

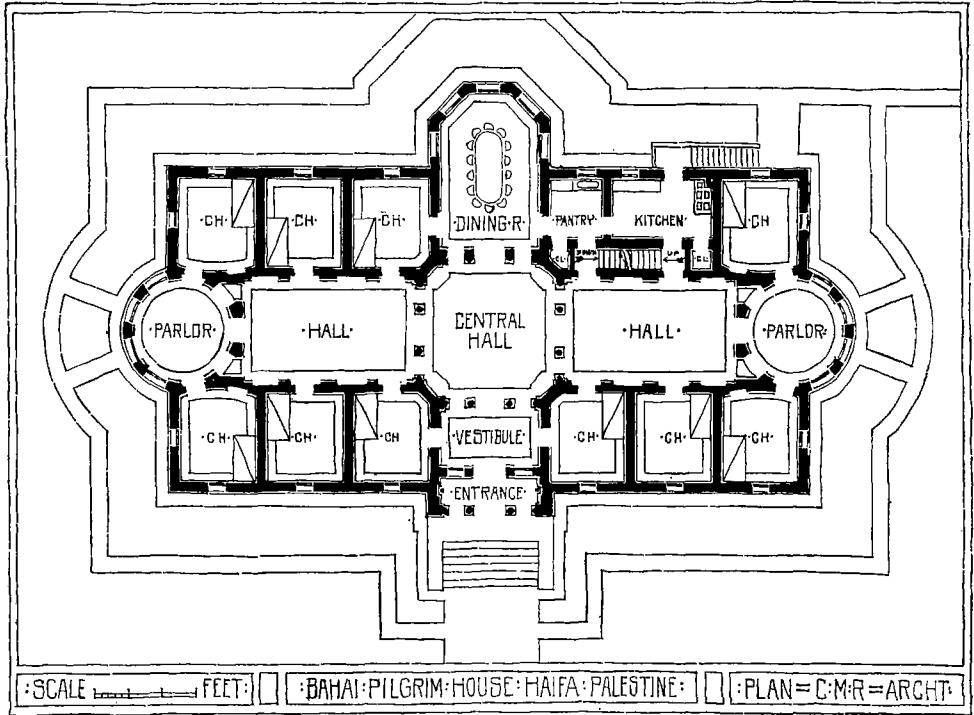
prepared upon these lines and this was presented to him for further corrections and alterations. This process was continued until the finished design was evolved. Then the Master told me to send the drawings to Mr. Randall, which instruction I carried out.

Since the means of travel and communication between Palestine and the rest of the world has been reestablished, after the great war, many Bahai pilgrims from all parts of the world are traveling to Mount Carmel (Haifa), and visiting the places of sacred interest to them in that vicinity. These visitors are the guests of the Master, Abdul-Baha, while in Haifa. They are entertained in two groups, Oriental and Occidental. There is a Pilgrim House up on the mountain, not far from the Tomb of the Bab, where the Oriental pilgrims are lodged, while the Occidental pilgrims are entertained lower down on the mountain in a house near the house of the Master. This Pilgrim House for the

people from the West, which is soon to be built, is to meet the increasing demand for a more adequate accommodation than this present house affords.

The Pilgrim House is to be built upon a lot in the Bahai colony at the foot of Mount Carmel, on the opposite side of the street from the house of the Master, Abdul-Baha. There is a gentle downward slope of the ground from south to

trimmings, and the window and door jambs, lintels, and sills, etc., will be of dressed stone. The walls to be of rough stone. The columns supporting the arches of the main portico, as well as the columns of the interior supporting the central cupola of the building are to be of marble such as is commonly used in that vicinity. The main floor from the basement story as well as the roofs are



north, the lot fronting on the west side of the street which runs north and south, thus the house will front toward the east. As will be seen on the drawings, advantage has been taken of the contour of the land in order to build a basement story beneath the northern end of the building which will stand higher out of the ground than the southern end. The south end of the house will not be excavated below the main story.

It is suggested that this building be constructed of the material quarried from Mount Carmel, such as is commonly used in that part of the country.

The cornice and base courses, corner

to be carried on iron girders supporting concrete, a construction common to those parts. The two domed roofs of the two circular rooms at either end of the building are to be of reenforced concrete.

Running the length of the building is a large hallway which would serve for meetings and reunions, in the center of which is an octagonal space going up into a clear story, lighted by twelve bulls-eye windows, securing ventilation. At either end of the large central hallway are two parlors with very large and high arched windows such as are common in that part of the country, separated from the hallway by arches. These rooms are

circular in form, the walls of which are divided into nine equal bays, thus each of these rooms would appear to have the form of nine sides. Opposite to the main entrance is the dining room and to the right of which is a pantry and kitchen,

both fitted with closets. The sleeping rooms open out from the main central hallway, which is a plan both common and practical in that part of the country.

Chas. Mason Remey.

A Week in Abdul-Baha's Home

(Continued from page 183)

evidently life is a very restricted affair for a girl in Haifa! But this fall Soraya was not quite so eager to go to Cairo. Perhaps she had begun to realize how different her home in the Master's household is from the ordinary places of living!

We told the ladies that we hoped some of their children would come to America to study. But of course they think that a very long way from home to send them. Shoghi Effendi is now in England, just ready to enter Oxford, and Rouhanges, his sister, is to enter some college for girls there.

Touba Khanum, and, on another day, Rouha Khanum, spoke of their hope of the founding of a Bahai School on Mt. Carmel. They are so sweetly appreciative and kind; they act as though the person to whom they are talking had all beautiful characteristics, —and one longs to arise to meet that faith with deeds! Touba Khanum made me feel that way, when in speaking of a future Bahai school on Mt. Carmel, she said, "When such a school is founded I hope you may come and teach in it." What could be more wonderful! But one would have to "live the life" perfectly in order to be worthy to teach in such a school.

After a time Mrs. Paine told me to come over to sit in the wicker chair. That brought me near dear Rouha Khanum and the Holy Mother. They talked to me about education. The Holy Mother said that when I was teaching my classes I could show forth Bahai love and kindness, even though I could

not directly give the Bahai teachings. Besides, she said, there were many of the Bahai teachings that I could mention in class, even though I did not label them "Bahai."

The Holy Mother is very, very sweet. She is quiet, calm, giving one the impression that no disturbance ever ruffles the evenness of her life. Her voice is low, and yet assured. There is a "sweet reasonableness" in it that seems to say, "Why be impatient? All will be well in God's good time!" She makes me think of the verse in the *Hidden Words*, "Be contented with what we have ordained for thy sake. This is for thy good if thou art content with it." The Holy Mother is content with His will. She was not in the group of prisoners who were exiled to Acca in 1868, but came from Persia with her brother. The journey was very hard. Much of the time she had to sleep at night in the same room with several men, and therefore she had to wear a veil at night, as well as in the daytime. Imagine the faith and courage of a young woman, who would come all that journey of months, through wild countries, in order that she might enter the Prison City, and marry—a Prisoner! When she reached Acca, the Bahais had been removed from the barracks, and were living in a small house, one we saw when we visited Acca. One can only faintly imagine the warmth of the greeting she must have received when she came to be the wife of the beloved Greatest Branch! At that time the Master must have been twenty-seven or

eight years old. We know that even then he was the comfort and joy of the whole Bahai colony!

One of the ladies apologized because they had not been over to the Pilgrim House to call on us, for they had been unusually busy. There is much to be done in that big household, and in addition, two or three of the children had been quite ill. I think it was Rouha Khanum who was saying that they wanted to see more of us, and she continued, "One should go and call on one's guests—and yet we do not!" Then she smiled and said, "But you are not our guests! you are members of our family!" What sweeter hospitality could one desire!

I have mentioned the big wicker chair at the end of the room. However I never saw the Master sit in it! Whenever we saw him in that room, he sat in a corner of one of the divans,—always in the same place.

I think it was this same afternoon that the ladies took us out and showed us the garden. The whole plot of ground upon which the house stands is from one-third to one-half an acre in size, and all of it is a beautifully cared-for garden, except for the parts where buildings actually stand. (There is nothing comparable in it to our American lawns of grass!)

The garden has all been made since 1911 or 1912, by one faithful Bahai who loves to serve the Master in that way. I think many of the seeds, cuttings, etc., have been sent by Bahais from various parts of the world. The result of the gardener's work is a lovely place. Flowers, fruits and vegetables of many varieties grow there. We saw peaches, lemons and pomegranates hanging on the trees. The pomegranates were just ripening and one of the ladies picked some for us to taste. There were two varieties, a sweet kind, that every one likes, and a rather sour kind which reminded us of our red currants. Cora

and I liked its sharp tartness, but most of the others did not care for it. The pomegranates are a beautiful fruit, with their dozens and dozens of bright red drops, crowded together within the reddish-yellow rind.

The Greatest Holy Leaf walked about several of the garden paths, looking at all the plants and trees. Some one told us that that was the first time in months that she had been in the garden! Apparently the ladies seldom go into the garden, because there are always men about who do not belong to the immediate family! And the Master says it is still not the time for the Bahai women in Haifa to go contrary to the custom of the country with regard to veiling when strange men are about. The ladies are longing for the time to come when they can lay aside the warm black veil!

To return to the garden: Several of the paths have trellises over them, with vines which make them very lovely. Above the main gateway there is a big bougonvillea plant which was covered with many blossoms when we were there. Beneath one of the arbors, against the house, and just below the Master's window, was a garden-bench, where the friends often sat and talked. Cora and I went over there and sat for an hour two or three times, drinking in the beauty and peace. I had heard much of the Master's garden, and I was so happy to see it with my own eyes!

At dinner that Friday evening the friends were very merry. There was a constant chatter, laughter and teasing! Mirza Badi (who is interpreter for the English governor) sat next Mrs. Hoagg, and they carried on a gay conversation. He has the nicest face, and his eyes twinkle with fun all the time!

We had watermelon for dessert. When the Master is not there to give the signal for leaving the table, it is the custom for all to watch until every one has finished eating; then all rise at once. But that evening, Malcolm and Mirza

Lotfullah lingered over their watermelon longer than the others!—I *think* Mrs. Hoagg and Mirza Badi were responsible for flashing a signal down the table, that we should rise and leave them there! So some twenty-three people rose and looked on while Malcolm and Mirza Lotfullah finished their watermelon, while everyone laughed at them! We were all like the simplest children who had played a prank on two playmates!

All day Friday we had been wondering when the Master would come down from the mountain. We were eager for him to come because we knew that we should see more of him then.—And yet, remembering how tired he had looked, I could not help but wish he might stay longer in the quiet peace near the Tomb, in the hope that he might become more rested.

All that day I had been very happy and content not to see him, but as the evening came on I began to long to see his beautiful face again! And so I could not help but be happy when we heard that he was coming down the next morning—that Esfendiar was to go up for him sometime between six and seven! And so I went to sleep in our quiet room in the Pilgrim House, rejoicing that on the morrow we should see him again.

September 4, 1920.

On Saturday morning, Cora and I rose in the darknes of 4:30 a. m., dressed, and by 5:15 we were on our way up the mountain toward the Tomb of the Bab. That early hour was a bit too late, for even then we found the climb warm, and the sun rose before we had reached the Tomb. We stopped to watch its glorious arising from behind the Lebanon hills. There were enough clouds to make a really beautiful sunrise. The valley of Acca was radiant, and the river winding through it gleamed silver! It looked, in its outward physical seeming, “a door of hope!” We continued up the hillside to the Tomb. As we passed the caretaker’s house, he saw us, and by a gesture, asked whether we wished to enter his house. Perhaps he thought we had come up to see the Master, whom we knew was either in the house or at the Tomb. But we motioned toward the Tomb. He smiled, and preceding us, opened the west door into the room where we had been on Thursday. Then he quietly departed.

The candles were not lighted and the central room was not quite so beautiful on that account. But a soft light filtered in through the doors,—and the exquisite peace filled our hearts. We stayed for perhaps an hour, in meditation and prayer.

(To be continued)

Answer by Abdul-Baha to Question “Who Was Jesus?”

“Jesus was a Manifestation of God. Everything of him pertained to God. To know him was to know God. To have him was to have God. To obey him was to obey God. He was the source of all divine virtues. He was a vision of all divine qualities. In this vision the light of the Sun of Reality was reflected to the world. Through this mirror the Energy of God was transmitted to the world. The whole disk of the Sun of Reality was reflected in him.”

(From notes of Mr. Mountfort Mills during his visit to Abdul-Baha.)

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STAR OF THE WEST

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems, pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

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“It is the time which His Holiness Christ calls the ‘Days of Marriage.’”

TABLET FROM ABDUL-BAHA

To his honor Mr. Alwyn J. Baker, Berkeley, California—Unto him be greeting and praise!—Care of Mrs. Kathryn Frankland.

He Is God!

O thou who art seeking for Truth!

Your letter has been forwarded. I have no opportunity to write a detailed answer, so I am obliged to be brief.

The point is, that the Cause of BAHÁ 'ULLAH is inclusive of all perfections and supplies all the needs of the world of humanity. But this cannot be accomplished in a short time. Time is needed. This will gradually be realized.

When a divine farmer sows the seed, the crops cannot be immediately gathered in, but it is certain that the seed will develop into a harvest. The seed which His Holiness Christ—May my soul be sacrificed for Him!—sowed, grew into a harvest within three hundred years.

We are now at the commencement of the shining forth of the Sun of Reality. It is the time which His Holiness Christ, calls the “days of marriage.” No doubt the house is not in order, but the time will come when it will come under order.

They put some questions pertaining to wisdom and philosophy to his honor Paul. He said that before he recognized Christ he knew everything; but after he came to know Christ, he forgot everything. He was filled with Christ and so they should ask him about Christ, besides whom he was ignorant of everything whatsoever.

In the Tablets of His Holiness BAHÁ 'ULLAH, there are many philosophic questions. For example, the *Tablet of Wisdom*, but it has not yet been translated. It may be found that his honor Fazel Mazandarani gave this Tablet to a Persian expert to translate into English. In His Tablets He has encouraged

and rather urged (the people) to study philosophy. Therefore, in the religion of BAHÁ 'ULLAH philosophy is highly esteemed.

As to life, however, it has had no beginning, nor will it have any end. The eternal grace of God has always been the cause of life. It has had no starting point and it will not approach any end. But concerning the degrees through which the soul has gone, these degrees are spiritual. Consider all the advancement of the word of humanity which is at present manifest and known. This has been realized through the spirit. The manifestation of the will of the Omnipotent, in the universe, means the manifestation of the divine laws and disciplines which are essential to the realities of beings, and in the world of the Kingdom they are ideals which in the appearance of the holy Manifestations (of God) are realized.

The fruits of the deeds of man, i. e., the harvest of the reward of man's conduct, is gathered in the heavenly realm.

But as to evolution, it is true of both the body and the spirit. Consider how many sciences, arts, discoveries and achievements have come into existence since the days of Moses till the present time through the progress of the human soul in knowledge and perfections. Similarly, how much the soul has evolved from the moral point of view. From the material standpoint, you can see also how much civilization has progressed.

In short, I wrote the answer in brief. No doubt you will understand realities in detail thereby.

Unto thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 2, 1920.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

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Elm 1, 77 (October, 16, 1921)

No. 12

A Week in Abdul-Baha's Home

BY GENEVIEVE L. COY

(Continued from page 188)

IT must have been after seven when we went out into the garden. We walked about a bit, and then Rouhi Effendi and Mirza Lotfullah came out to wish us good-morning. On the previous evening we had told Rouhi Effendi that we were going up to the Tomb early in the morning. But when he saw us there, he said, "You *really* came! I didn't think you would! Americans never get up early!" At which we laughed much! Rouhi Effendi's English is very good,—but sometimes a phrase or some slang expression is used which he does not understand. He looks courteously questioning, half surprised, and waits for some one to explain!

The two young men talked to us for a few minutes, and then asked whether we would like to see the circle of cypress trees where BAHA 'ULLAH used to sit. Of course we wanted to see them, and so Mirza Lotfullah went with us, while Rouhi Effendi went to the caretaker's house. I wondered whether the Master had already gone down the mountain, and decided that he probably had, because it was after seven.

Mirza Lotfullah led us up a path, onto a terrace back of the Tomb, and there we saw the circle of cypress trees. There are ten of them, planted quite close together so that their boughs interlace, forming an almost solid wall. They are on a bit of ground which is raised about three feet from the surrounding field, and is held up by a stone wall. We went up into the circle of ground between the trees. Above our heads was a small circle of blue sky. The ground

was brown with needles from the trees. I thought of the Blessed Beauty, and was glad that at one time in His storm-tossed life He had been able to withdraw to that quiet green spot. But we had been there only a few minutes, when Rouhi Effendi came toward us, calling that the Master wished to see us! And we went on eager feet, following Rouhi Effendi to Abbas Kuli's house.*

Cora was ahead of me, and she told me afterward that when she entered the room where the Master was sitting on a divan, she was not sure what to do! He bade her welcome, but still she stood in the doorway! Then he rose, held out his hands and motioned her to a chair. She went and sat down. Just then I came in, and the Master motioned me to a chair beside Cora. I cannot remember whether he shook hands with us or not. (Usually he shook hands with us when we left him, but not when we came into his presence.) Mirza Lotfullah and Rouhi Effendi sat by the door, and a tall Persian or Turkish man sat near us.

The room we were in had a north window, which looked out over the Bay of Acca. Like all windows in the eastern houses, it had several iron bars across it to keep out intruders. The house is high on the hillside and there was a wonderful view across the bay. The Master sat on a divan in front of the window, and occasionally arranged some letters and other small objects, which

*Abbas Kuli is the caretaker of the Tomb of the Bab.

he finally put into a small handbag. As he did this, he talked to us. He said, "This location here by the Tomb is very beautiful."

We said, "Yes, we enjoy it greatly."

Then he talked to us a little about the Bab. He said, "After the Bab was martyred, his body was kept in Persia for several years. It was never kept in the same place for more than a few years. Not many of the friends, even, knew where it was at any one time. After a long time it was brought here to Haifa, and placed in the Tomb on Mt. Carmel."

Cora asked how long ago it was brought here. I *think* the Master's reply was, about twenty-four or five years ago.

Cora asked Mirza Lotfullah to say that we hoped that the Master was feeling more rested.

He replied, No, he was not rested, but that did not matter. And his expression implied that physical weariness was a matter of small concern.

Abbas Kuli brought to the Master a little tray with a teapot full of what looked like tea. The Master poured out some and drank it, explaining that it was a kind of herb drink. Then Abbas Kuli brought us tea in the lovely little Persian glasses. Afterward he came in with a tray full of things to eat and placed it on a chair in front of us. The Master told us to eat. "He says you must eat your breakfast here," Mirza Lotfullah interpreted. We did not really want to eat—when we *could* be looking at the Master—but at his command we ate a little. The tray had on it ripe figs, ripe olives, honey, and slices of white bread,—and the latter were the only slices of white bread we saw on our whole journey! I ate one or two figs, and a few olives. After a time the tray was passed to the tall Oriental next us. Thus we had breakfast with the Master at the Tomb of the Bab! As we ate he was silent, looking out of the window upon the sea of Acca. His beau-

tiful profile was outlined against the window; his gaze seemed to dwell on distant Acca,—and I could not but think of those long years of imprisonment that he had spent in barred Acca. Some slight vision of all he had suffered swept over me. I knew then, beyond all question, that I had found him as the Master. My spirit knelt in humility at his feet.

After a while he gave the bag he had been arranging to Rouhi Effendi, and said that he was ready to go down the mountain. We followed him from the house to where Esfendiar was waiting with the carriage. We had expected to walk down the mountain, but after the Master had ascended to the middle seat, he motioned to us to get in the back seat. And so Cora and I rode down Mt. Carmel with the Lord of our hearts. No word was said, but we were very happy. At the gate of his house he alighted, and, saluting us with uplifted hand, he left us and entered his home!

At the Pilgrim House we found Rouhi Effendi and Mirza Lotfullah, who had walked down and were there before us. Then we ate of the breakfast that Fugeta had prepared!

September 5, 1920.

This morning all of us had finished breakfast at about 7:45 and were sitting at the table talking. No, Mirza Mohammed Said had not finished; he had just come in, and was waiting for Fugeta to bring him some tea. Suddenly Mrs. Hoagg said, "The Master is coming!" She had seen him pass the window! We all rose, just as he entered the door. He came in like a ray of light and life. He sat down at the end of the table, bade us be seated; told Fugeta to give Said Effendi his breakfast. But Said Effendi did not eat! He drank the tea Fugeta brought, because, as he said later—that was not so hard to do, but he could not eat toast and eggs while the Master was speaking! We quite

understood his feeling, as we remembered our experience at the Tomb yesterday morning!

The Master said that he hoped we were well and very happy. Then he asked again if we were well.

Mrs. Paine said, "We are all very well except Sylvia, who was a little ill in the night, but that is not serious."

Abdul-Baha replied: "I hope she will soon be well."

Sylvia smiled and nodded and the Master said, "That will soon pass away and you will be well again." Then he continued, "Your food and rooms are very simple here, but your purpose in coming here makes them seem good to you. When a man is *good*, all things about him are good. When a man is bad, all things about him are bad. It is necessary that man be very good."

After a pause the Master said, "You have come here, and every day you try to improve. You try to improve more each day. You must become pure in heart. Then when you return to America, you must carry spirituality and inspiration with you. You must be like Jacob, who inhaled the fragrance of the garment of Joseph from a distance. But more than that, you must be one who carries the garment, who spreads the fragrances of the Spirit."

Turning to Mrs. Hoagg, the Master told her to take us to church this morning. Then he continued by saying, "The purpose of going to the church should be to worship. Turn your hearts to God and worship Him. One can worship God anywhere, in a church, in a mosque, in all places. But here I hope that you will go to the church."

Then he rose, smiled on us, said, "Good-bye," and walked from the room, and down the steps. We went to the door, and watched him till he disappeared behind the wall.

I think that neither Cora nor myself had said a word all the time he was with us. I do not know how she felt,

but for me, there simply was nothing that I could say. To be in his presence, to look on the beauty of his face, to listen to his voice, was all I wished to do. I do not know how or why, but in his presence, all life is *lifted* higher; it acquires freshness and beauty.

Mirza Lotfullah translated the Master's words in this talk.

Following the Master's request, we attended the little Episcopal chapel which is near the Pilgrim House. After our return from there we called on Rouha Khanum for almost an hour, and such a happy time as we had! Her house is just next the Master's, so that she can easily help entertain the Master's guests, and yet look after her own household. She and her two sisters talked with us often, giving us wonderful stories about the Cause and instructing us in many ways. That day she told us about the Master's life during the Great War; how he gave food, money and encouragement to all those who sought his help, no matter what their race or religion. The people of the household lived on the simplest food in order that they might have food to share with the hundreds who came begging for bread. She told us, too, how few letters and papers came from the friends all over the world, and how they longed for news of the welfare of the Bahais in the different countries.

That afternoon after tea, we went over to the Master's house and talked with the ladies for a short time. Then word came that the carriage was ready to take us up the mountain, for the regular Sunday afternoon meeting. Touba Khanum, and one of her sons, Sohiel, went with us. In front of the Tomb many of the friends were gathered; more than forty, I think. For a time we talked with the people near us. Then Mirza Lotfullah brought out the large guest book, and asked us to write in it our names, addresses, the date of our arrival in Haifa, and some word of greeting. Cora wrote,

"The valley of Achor shall be unto them for a door of hope." Mrs. Paine wrote, "Beautiful beyond compare is Mount Carmel, the joy of the whole earth." And I added the sentence from the *Hidden Words* which I love so much, "Lift up thy heart with delight." On that mountain one learns so much about *why* one should "lift up one's heart with delight."

In a short time the Master came from around the eastern corner of the Tomb, followed by little Foad. The Master was radiantly beautiful. He wore a dove-colored overcoat or wrap, for the wind was cool on the mountain-side. Foad was dressed in a stiffly starched white dress, and made a staunch little body-guard for the Master. (Some one told us that one night Foad went up to the Master after supper and said, "You go to bed now and rest. I will take my gun and lie across the threshold. If any thieves come, I will scare them away!")

The Master gave us the talk about Elijah, which Mirza Lotfullah took down in Persian, and later translated into English, so that we might have a copy of it. At the Tomb that day Mirza Aziz 'Ullah interpreted for us.

As always the beauty of the Master's face, its power and majesty, held my attention so that it was difficult to listen to what he said. After the talk, the door at the west end of the Tomb was opened, and we all filed past the Master, who anointed our hands with rose-water. Never again will we be able to inhale that special rose fragrance, without the memory of that western entrance and the Master at the door, coming to our minds!

The candles were burning in the glass vases; there was utter stillness except when the Tablet was being chanted; and, as on the previous afternoon, my heart was won by the peace and glory of the place. While the tall, black-robed Bahai from Eskabad chanted the prayer of Visitation in Persian, the Master stood in the doorway, and the room was filled

with a divine radiance of Love. At the threshold of that Tomb one may lay all burdens down. Life becomes simple and straight because one feels surrounded with Divine Love.

After the meeting in the Tomb the carriage took us back down to the Pilgrim House, and then returned to bring the Master. Cora and I watched for his return for a long time, while the quick twilight faded into darkness. Soon above us, on the mountain, there shone out the light in front of the Tomb, which is lighted every night unless there is very brilliant moonlight. At last, the carriage drew up before the door of the Master's house, and we caught a glimpse of white as he swept down from the high seat, and we heard the murmur of his greeting to the men who were sitting in front of the gate, waiting for the call to go in to dinner. So do all the pilgrims linger near his house, hoping that they may but glimpse his face as he passes by them.

That night at dinner, the Master said, "I hope the health of the friends is good. Today you went to visit the shrine (the Tomb of the Bab). Are you happy?" His smile, his care for our happiness and comfort, would have made any one happy, and our smiles of reply must have been bright enough to show him a little of how happy we were!

For dessert that night we had grapes, although on every other night we had watermelon. While we were eating the grapes, he said, "His Holiness Christ once was eating grapes. He said, 'I will not eat of the fruit of the vine again until I eat it with you in the Kingdom.' But the grape of the Kingdom is other than these grapes. In the Kingdom there is no bread like this. Now also, I say to you all, we will eat together of the divine bounties, God willing, in the Kingdom,—that is, divine food, heavenly food. Its taste is everlasting. Its sustenance is everlasting. God willing, there we all together will eat of that heavenly food."

September 6, 1920

On Sunday afternoon the Master said to us, "Tomorrow, I am sending you to Acca!" and his smile was light itself.

We left the Pilgrim House at about 8:00 a. m. Zia Khanum, Mehranges, Riaz, of the Master's household and Esfendiar, called for us. Mrs. Hoagg and we four people added five more to the group. With joy in our hearts we began the two hours' drive to Acca. Down through the narrow streets we rode, and then eastward past the railway station. We passed through a grove of tall palm trees, and down to the shore. At last! that beautiful "way of the sea," toward the Holy City, Acca! How often we had read of the journey along the white sand, where the horses' hoofs play in and out of the water, as they follow the hard-packed sand at the sea's very edge. We watched the waves rush up and then back, sweeping with them tiny sea animals. We passed trains of camels and donkeys, all on that universal highway "not made with hands."

We thought of all the happy, longing pilgrims who have gone to Acca by that same "way." Doubly happy were we that our Master was living safely in his own house in Haifa, and not as a prisoner in Acca!

Always ahead of us was a glimpse of Acca, which shone more clearly as our three horses trotted along the shore. To the East, the hills of Lebanon were purple in the distance.

As we neared Acca, Mrs. Hoagg pointed out the walls, the gate, the cemetery where some of the Bahais of that group of exiles are buried. Finally Zia Khanum pointed out the tower of the barracks.

Outside the gate we halted, for one of our horses had lost a shoe. The blacksmith was sitting under a tree, with his tools about him. But at Esfendiar's request he came and put on the needed shoe. While we waited, we looked at the

high wall of the city, which showed how much a prison city it had been. The walls were high and thick; the gate was small, and beyond the outer wall was a second inner wall. A long train of camels passed us, going into the city, and one tiny donkey, heavily loaded, came out! People in oriental garb drifted by us, and glanced at us curiously, but not in unfriendly fashion. I remembered the showers of stones from small boys with which the Bahai pilgrims to Acca used to be greeted, and I meditated on the changes that time brings!

We entered the gate, passed between the two walls for a distance, and on into the town. Esfendiar stopped the horses at the foot of a long flight of steps. It was the way to the barracks. At the head of the stairway a soldier met us, and conducted us about, for the barracks are now occupied by a few soldiers. This man looked like an Arab, but he was under British orders, I think. He led us through many winding passages, showing us several places in which we had no special interest. But finally he led the way to the tower on the west side of the court, the tower where BAHÁ 'ULLAH was imprisoned for two long years. Zia Khanum told us of the various places associated with Bahai history. She showed us the room where BAHÁ 'ULLAH had lived, the window from which He had looked out upon the plain of Acca. She showed us the rooms where the immediate family had lived, and the roof from which the Purest Branch fell. The rooms were small, rude; a sad exchange for the royal palaces of Persia, as far as physical comfort was concerned. Yet joy was there, because they might suffer hardship in the service of God. To have been there in the days of BAHÁ 'ULLAH—for that privilege one might have been able to bear much!

Afterwards we crossed the large court,

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

(Elm 1, 77 (October 16, 1921))

No. 12

“Two Assemblies in one city will not become the cause of spirituality.”

TABLET FROM ABDUL-BAHA

To Mr. Charles M. Hanson, Duluth, Minnesota—Unto him be the Glory of God, the Most Glorious!

He Is God!

O thou who hast faith in God!

Thy letter has been forwarded. Treat thy traveling companion in the utmost love, sincerity and faithfulness so that thou mayest attain to the realization of thine end.

Thou hast written that the Call of the Kingdom is in rapid progress in those regions. The flood which is flowing and moving from the realm of Truth can, by no means, be checked and stopped by any unreal force. Certainly the motion of a flood is rapid.

Thou hast also written that it is difficult for the friends to go from one side of the city to the other, and so in the other side of the city a second assembly may be formed. Two assemblies in one city will not become the cause of spirituality. Therefore ye should strive that the oneness of meeting may become the

cause of promoting union, harmony and perfect spirituality.

Convey in my behalf great kindness to Mrs. J. A. Bauers and say unto her, “Thou shouldst be very grateful to Charles Hanson, for he helped thee to attain to the source of eternal Life. But as to the division of the Red Sea, this is a political question. We are concerned with the affairs of the Kingdom. You should also walk on the same path.”

Forward this message to the dear maid-servant of God, Eva Mary Jahr, “Although thou art a young member, yet I pray to God to enable thee to grow great in His Kingdom.”

Through the grace of God do I hope that the Bahai Assembly at Duluth may, day by day, become more and more luminous and that heavenly blessings envelop thee and the assembly.

Unto thee be Abha Glory!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 19, 1920.)

Tablets from Abdul-Baha to Bahais in America

CHARLES M. HANSON

To his honor, Mr. Charles M. Hanson,
Duluth, Minnesota—Upon him be the
Glory of God the Most Glorious!

He Is God!

O thou who art firm in the Covenant.

The glad-tidings of the unity of the friends caused much happiness. No tidings will give so much exhilaration as that of the union of the friends. For unless the union of the Bahais is established how can they become the cause of the oneness of humanity? First, the Bahais should be united with one another in the utmost love and oneness, and then they will be able to raise the banner of the oneness of mankind.

Therefore, I was much delighted with thy news. My hope is that thou mayest travel to the cities of those regions, and spread the Teachings of His Holiness BAHÁ 'ULLAH.

Upon thee be BAHÁ 'ULLAH!

(Signed) ABDUL-BAHÁ ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Haifa, Palestine, March 27th, 1920.)

ANNIE L. PARMERTON

To Mrs. Annie L. Parmerton, Washington, D. C.—Unto her be the Glory of God, the Most Glorious!—Care of the favored maid-servant of God, Mrs. H. Emogene Hoagg—Unto her be BAHÁ 'ULLAH!

He Is God!

O thou who art firm in the Covenant!

Thy letter has been received. Praise be unto God, it indicates that through the presence of Jenabe Fazel a new book has been opened. It is my hope that the friends may receive at every moment a new spirit and so arise to act as they should have to.

I was very glad to learn that after the death of Mr. Parmerton thou hast moved forth according to the call of the Teach-

ing Committee; that thou hast severed thyself from the earthly world and those who live thereupon; that thou hast turned thine attention to the Kingdom of Abha; that thou hast made the whole of the globe of earth thy home, and thou hast been spreading the breaths (teachings).

Offer thanks unto God that thou hast been thus confirmed; that consequently thou hast become favored by Abdul-Baha; that thou art supplicating assistance and confirmation for the friends of God, and thou lovest all of them! Be thou assured that thou wilt be confirmed.

I supplicate God's blessing upon thy revered sister and all thy family.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHÁ ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 8, 1920.)

JESSIE REVELL AND ETHEL
REVELL

Miss Jessie Revell and Ethel Revell
Philadelphia, Pa.—Unto them be the
Glory of God, the Most Glorious!

He Is God!

O ye two dear maid-servants of God!

Ye have written that Mr. Marion Nuevo from Philippine Islands has been deeply attracted. He is now on tour. Whenever he arrives in the Holy Land the utmost love and affection will be bestowed upon him.

But as to the maid-servant of God, Mrs. Brittingham, convey to her this message from me, "O thou harbinger of the Kingdom of God! If thou hast time and no obstacle exists, thou mayst take a trip to Philadelphia so that thou mayst impart joy to the friends and spread the breaths of God. . . ."

Convey in my behalf heavenly greeting and affection to the maid-servant of God, Mrs. Haggarty, her two daughters,

Dr. and Mrs. Pease and their companions altogether!

Unto you be BAHA 'ULLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 20, 1920.)

MARY YOUNG

To Miss Mary Young, West Englewood, N. J.—Unto her be the Glory of God, the Most Glorious!—Care of Mrs. Georgia Ralston.

He Is God.

O thou who art attracted to the Kingdom of God!

Thy letter has been received together with the picture enclosed in thy letter. Those faces are luminous and those souls have their attention fixed on the invisible Kingdom.

I supplicated and implored at the Threshold of the Beauty of Abha, beseeching pardon, forgiveness and

bounty of the Merciful for thee, thy friends and even thine enemies.

Unto thee be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 2, 1920.)

UNCLAIMED TABLETS

Please address Mr. Roy C. Wilhelm, 104 Wall St., New York City.

Mr. and Mrs. Nosiah Foote, Baltimore, Maryland, care of Mrs. Agnes Parsons, 1818 N St., Washington, D. C.

Betty H. Londen, Astor Hotel, New York City, New York.

Mr. C. Q. Adams, 936 East McKinley St., Phoenix, Arizona, care of Mr. Roy C. Wilhelm.

Madeline Johnson.

Mrs. Nellie Bartels, 14530 Detroit Ave., Lakewood, Q.

TABLET TO ALL THE AMERICAN BAHAIS

To all the American friends—Unto them be the Glory of God, the Most Glorious!—care of his honor, Mr. Roy Wilhelm.

He Is God!

O ye dear friends of Abdul-Baha!

Now I am at the Holy Tomb. The vase which ye had sent in memory of my tour to America I have brought and placed at the Holy Tomb with my own hands. This is a token of your love, luminosity and spirituality. Everybody who sees this vase will think of you all and supplicate at the divine threshold for infinite assistance and favor unto you.

Unto you be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Haifa, Palestine.)

To the STAR OF THE WEST:

Inasmuch as notice regarding the get-together of this Vase appeared in the STAR, perhaps it would be well to have this Tablet appear so all the friends might know what became of the vase for which they subscribed some five or six years, or perhaps longer, ago.

Roy C. Wilhelm.

A Week in Abdul-Baha's Home

(Continued from page 199)

and saw the pool, or reservoir, in the center, from which the exiles obtained the slimy water which was their only drink during the first twenty-four hours of their imprisonment! On the south side of the court we saw the rooms where most of the exiles were imprisoned. They are like rather wide and long corridors. At present they are quite well lighted, but Mrs. Hoagg said that the British have changed them a great deal, and have let in much more light. When she first saw them, they were very dark and gloomy. And in the days of the Turkish rule, they must have been very dirty, unwholesome and dark. Here, amid all manner of privations and sufferings, the band of exiles praised God for having led them to believe in His greatest and newest Manifestation. As we walked about the barracks, Zia Khanum told us stories of those early days, making them live again, for our instruction.

After we left the barracks, a few moments' drive brought us to another house where the Bahais had been imprisoned. Bahai families live in it now, and they welcomed us with sweet kindness. We saw the little room where BAHÁ 'ULLÁH lived for seven years. In an adjoining house, which now seems to be a part of the first house, the holy family lived for many years more. There BAHÁ 'ULLÁH's room has been left as it was when He used it. The windows overlook the sea; to the south there is a view of distant Haifa; to the north, the plain of Acca. I think BAHÁ 'ULLÁH practically never left the house while they lived there. We hear of Abdul-Baha's caring for the physical needs of the friends, as well as it could be done under the very difficult conditions; engaging in trade that he might have money with which to equip a bath; in all ways constantly serving his father!

It was to the smaller of these two houses that the wife of Abdul-Baha came

from Persia. I am not sure, but I think that some of the daughters were born there.

In the family of Bahais who care for these two houses, we met a woman, Sakineh Sultan, whose husband, at the age of twenty, was a martyr in Persia! When we were there she was probably over fifty years of age. A few years ago her daughter died leaving a baby boy, Labib, for whom she is now caring.

Whenever one is with these Bahais who have been intimately associated with BAHÁ 'ULLÁH or Abdul-Baha, one marvels at the spirit of service and self-sacrifice they show. We longed to acquire in its fullness that attitude of evanescent service.

It was after eleven when we left the city of Acca behind us, and drove toward the Rizwan. We went north of the city wall, toward the east. By strange track-like roads we drove, past gardens walled with cactus plants. It was perhaps a mile and a half or two miles before we came to the Garden,—the Rizwan. Just before we reached it we turned to the south, and the road followed a little stream. We passed a water-wheel, turned by a small donkey, and later we saw the water he had pumped, as it fell from a fountain in the garden.

At the gate we left the carriage, and Esfendiar unharnessed the horses that they might have a well-earned rest.

How I had longed to see the Rizwan at Acca! That spot between "the two rivers," that garden on an island! It is a place of beauty and peace. Tall palm trees, pomegranate trees loaded with ripe fruit, beautiful vines bearing many-colored blossoms,—all add to the beauty of the Rizwan. From the fountain, streams of water run to the north, south, east and west, watering the plants.

But the place of most wonderful asso-

ciations is the spot on the side of the stream, where the two great mulberry trees form the "tent not made with hands," "over land and water." There, in the later days, the Blessed Beauty used to sit beneath the trees. It is a place of rest and peace. The troublous world seems very far away. Love and peace are in the wind, in the soft rustling of leaves, and the murmur of the water.

Our lunch was spread on a rug beneath one of the mulberry trees. We ate of the Persian foods from the Master's household, of the fruits from the Rizwan. We were utterly content to sit in that heavenly place and watch Riaz, and another small boy who had come with us from Acca, sail boats down the tiny stream from the fountain.

After lunch we all rested for an hour or more, after which we had tea. It was too sweet a place to leave, but the hours were passing, and the supreme goal of our day was still ahead of us,—the visit to the Tomb of BAHA 'ULLAH. And so we left the Rizwan, with the prayer in our hearts that we might come again to that lovely garden of our Lord.

We drove to the north, across the rolling Acca plain, till the Bahjee appeared before us. Here BAHA 'ULLAH lived after He left Acca, still technically a prisoner, but permitted to live among trees and flowers, instead of being shut in by the dark prison walls. At the Bahjee we turned westward, and soon rounded the corner of a long, low building, where the caretaker of the Tomb lives, Seyed Abul-Cassim. There we alighted, and Zia Khanum indicated a small gate into the garden. Slowly, with wonder in our hearts, we followed the path through the garden to the door of the Tomb. In the little outer room we removed our shoes. A short flight of steps brought us into the large room of the Tomb.

We found ourselves in a large room, with a garden in the center. At the west end were several windows, and floods of light poured down upon us from the glass windows in the roof. In the north-west corner of the room, a curtained door led into the Tomb itself.

Zia Khanum drew aside the curtain but the door was closed. We knelt in the space before the door, and Zia Khanum chanted the prayer of Visitation. I tried to remember the words of the Tablet of BAHA 'ULLAH, "Cause me to drink of the cup of evanescence, clothe me in its mantle and immerse me in its sea," but my mind seemed almost a blank. I remember the promise that the prayer one prays in all sincerity at the Tomb of BAHA 'ULLAH shall be answered. With my whole heart I prayed for "evanescence" at His Threshold, and for the power to serve His Cause. Then I prayed for various people I knew, who were in need of a vision of the greatness of God's love. And then for the Bahai friends in America. . . .

And how I longed to enter that closed door, into the Tomb itself! I remembered that.....and.....had been inside and that they had been somewhat surprised at being led in, for they knew that people were not always permitted to enter there. I realized how very far short I fell of the purity of heart of that party of pilgrims. I knew that the Master gives to each one what he most needs. And so it was as though the Master said to me, "You have not yet learned enough to appreciate the atmosphere of that inner room. Live the life; serve the Cause; achieve purity of heart. Then perhaps if you return here, the rewards of the pure in heart will be yours!" And with my whole mind and spirit I pledged myself to the accomplishment of that task.

(To be continued)

چیزها اثاث از دكور ممتازند مثلاً جميع درختها با درور و درختهای ذكور بی ثمرند در وقت خطر حیوانات اثاث بیشتر از دكور نبات و شجاعت دارند الى آخره ..

از این بسیار سرور شدند و ریشه ایشان سه نشان آورد گفت ما این بیثباتان را در اول تلاست و این از برای زلفائی که مدت شش ماه در سبیل امر ما محبوس شدند و نشان دوم فقره است و این از برای آنهاییکه بیشتر از یکماه محبوس شدند و نشان سوم عقاب و این از برای آنهاییکه کمتر از یکماه محبوس شدند این نشانها پیشما اعظم افتخارات لهذا رجائیمائیم که هر سه نشان را قبول کنید گفتیم خیر همین نشان معدنی را قبول دارم بعد از آنکه رفتند گفتیم در اوطاق را محکم ببندید

آیا خیر و شر از خداست؟

خیر از خداست و شر از خود انسان است مثلاً قوت حاکم از دولت است و اگر این قوت نباشد حاکم ابدامتیوند کاری بکند اگر بعد از حکم کند این از دولت است و اگر ن ظلم رفتار کند این ظلم از خود نفس حاکم است و نه از دولت مثل دیگر قوت بخار است که واپور را بشرق یا بغرب بشمال یا بجنوب راه میابد از و براه بخاف با بهلاکت حرکتش میدهد ولی سکان واپور بدست قبطان است لهذا خود قبطان مسئول است نه بخار مثل دیگر حرکات منظمه جسم بواسطه روح است اگر در عضوی از اعضای

جسم خالی پیدا شود حرکات منظمه جسم مختل میگردد این اختلال از خود عضو حاصل میشود و نه از روح مثل دیگر دست من حرکت میکند برگهای درخت هم حرکت میکنند حرکت دستم از اراده خودم ولی حرکت برگهای درخت از باد است و نه از اراده خود برگهاست

صدق و امانت

بهر از صدق و امانت هیچ چیزی نیست هر دو ظاهر و اثرشان ابدی محض نمیماند

بدگمانی سلطان عبدالحمید

سلطان عبد الحمید با دولت سابقه مدت چهل سال کوشش میکردند تا آنکه نعمت خیانتی بر ما نسبت نمایند الحق یعلو ولا یعلی علیه

سبب ترقی و انحطاط اسلام

تأیید الهی سبب ترقی و عدم تأیید سبب انحطاط اسلام شده مثلاً ابراهیم پاشا شهر کار آمدت هشتاد محاصرت کرد تا بلیون بعد از آنکه چهار ماه محاصرت کرد و در شکست ولی فقط چهار نفر هندی هجوم کردند و وقتیکه بدر واره مکار رسیدند گفتند سلام علیکم و بی مانع داخل شدند و اول کاری که کردند محبوسین را از نوز لیان بیرون آوردند هفتاد نفر هندی حینار افش کردند و دو بیست نفر ناصره را گرفتند

[بقیه دارد]

ذکر الاجاء فیما

هواله

جندی قبل در موضوع اشتراك روزنامه نجم باختر
 شرحی باضمام لوح مبارک که در این خصوص تأکید
 و سفارش شده طبع کرده و بنظر عموم احباب الهی
 رسید اشتراك سالیانه که در آن مشروح معین یا
 مخارج بست عبارت از دو دلار بیول ایران هیجده
 قران تخمین گردیده بود ولی اینکه که تا یکی روزنامه
 نجم باختر رسیده بواسطه آنکه عده اوراق مجله از
 سابق زیادت و مصارف طبع آن بیشتر گردیده وجه
 اشتراك آن را دو دلار و نیم معین نموده است که
 باضافه خرج پست سه دلار میشود و تقریباً چون
 قیمت دلار اغلب در تغییر است معادل مبلغ سه
 تومان پول ایران میگردد بنا بر این خاطر عموم را
 مستحضر میسازیم آقائیکه حسب الامر مبارک اقدام
 باشتراك روزنامه نجم باختر مینمایند لازم است مبلغ
 سه تومان بترتیبی که سابقاً ذکر گردید نایه فرمایند
 تا روزنامه مستقیماً برای آنها ارسال شود معلوم
 است نفوسی هم که هیجده قران پرداخته اند مبلغ
 دوازده قران بقیه را کار سازی خواهند نمود کسر
 و اضافه آن در سنه بعد محسوب خواهد گردید
 (محفل روحانی طهران)

زِيَارَتِ حَضَرَتِ عَيْدِ الْهَاءِ

بقیه از شماره دهم جلد دوازدهم

دسمبر ۲۶ الی ۳۱ سنه ۱۹۱۹ حیف

مساوات بین رجال و نساء

نساء اجاب در ایران مجالس از برای تبلیغ
 تأسیس نمودند در سابق مسئله حقوق
 زنان و مساوات بفرهنگی که غیر بود ولی
 چون از اراده مبارک جمال قدم نازل گشته
 لهذا باید تحقق یابد در امریکا و اکثر ممالک
 اروپا مساوات و حقوق رأی نساء داده شده
 و فیکه در لندن بود زنهای انگلیس نایب عظمی
 انجام داده اند شصت هزار از نساء و بنات

بترتیب نظامی بیرقها در دست گرفته و همه
 شریط باغره در بارز و بسته در کوچه و بازار
 میگشتند و چون وزیر مالیه را ملاقات کردند
 با هجوم نمودند و کونکشان زدند زیرا او بمو
 نساء ضدیت و مخالفت مینمود بعد بمجلس ملت
 رفتند آنجا پولیس میخواست مانع کند یکی
 از زننها باو هجوم کرد و چون این زن بسیار
 کوتاه قد بود پولیس خود شراخم کرد تا او را
 بگیرد این زن باو پرید و هر دو دست را بکم
 بگردنش حلقه بست و ولش نکرد تا اینکه کونکشان
 خوب جوید

از آنجا پیش من آمدند و اطلاق را پر کردند
 از من سؤال نمودند رأی شما چیست ؟
 گفتم بموجب تعالیم حضرت بهاء الله
 عالم انسانی مانند طیر است دو بال دارد
 یکی مرد و دیگری زن است باید هر دو
 ساور و محکم باشند .. الخ آخره .

بعد خدایم که حقیقت حال را بانها بگویم
 گفتم تا بحال جمیع امور در دست رجال بوده
 لهذا ترقی کردند و نساء در اکثر ممالک
 عالم ضعیف نمایند پس نساء باید سعی
 نمایند تا در علوم و کالات ترقی کنند از وقت
 مسئله حقوق و مساوات تحقق میابد

حضرات نساء از این صحبت بسیار دلشک
 شدند یکی فریاد کرد ماکه لاکن از جمیع
 رجال تمناز و برتر هستیم . دیدم که همه
 با چشمهای دریده بمن نگاه میکردند و عداوت
 بر این آنچه بسر وزیر مالیه آوردند به خیال
 رسید لهذا ملاحظه کردم که باید قدری کمره
 و عسل به لبشان مالید . گفتم بلی در بهر



Dr. M. J. Basheer and his Bride
at Port-Said, Egypt.

الدكتور بشير وعروسته السّتين
في بورسعيد مصر

نجم باختر مراسم تبریک و تهنیت از صمیم فزاد باین دو جوان نورانی تقدیر مینماید

طهران انصای محفل روحانی علیهم بهاء الله الاهی
۲۷ رمضان ۱۳۳۷

هو الله

ای یاران الهی روزنامه نجم باختر با وجود مشکلات عظیمه در ایام حرب دوام نمود تا این ایام سکون و قرار رسیده زیرا از ایران یکلی مقلوع گشت موجود این اداره نمود لهذا عسرت حاصل گشت ولی حال که جنگ بصلاح منتهی شد باید انتظامی در اداره نجم باختر داد تا در شرق و غرب منتشر گردد و این مشروط بتکثیر مشترکین است لهذا باید احیا در جمیع ولایات ایران در این امر مبرور مشترک نمودند و بعض خدمت بامر الله در ترویج این روزنامه نمی بگویند تا سبب کرمی مدیر و حسن انتظام اداره گردد و همچنین اگر ممکن بعضی از احیا در روزنامه چهارم نما در مصر اشتراک نمایند و قیمت اشتراک را سلفاً ارسال دارند

و علیکم البهاء الاهی عبد البهاء عباس
اعلام از طرف محفل روحانی

برای اینکه یاران الهی موفق با طاعت امر مبارک شده و اسباب سهولت اشتراک بجزا باشد نجم باختر و چهارم نما فراهم شود مراتب ذیل را محفل روحانی با اطلاع عموم میفرستد

اولا چون وجه اشتراک سالانه نجم باختر یک دلار و نیم و خارج پست آنهم به نیم دلار تخمین شده است که مجموعاً دو دلار باشد و مبالغه این مبلغ هتداً که قیمت دلار باین است بیول ایران با خارج ارسال و غیره به هجده قران تخمین گردیده بصورت یارن ساکن طهران و سایر نقاط ایران اعلان میشود که هر کس میل با اشتراک جریده مذکور داشته باشد میتواند مبلغ هجده قران با آدرس خود برای جناب دکتر مودی خانم خیابان علاء الدوله ارسال نماید و معزی الیها وجه را در هفته اول باسریکا با آدرس مشترک ارسال خواهند داشت که جریده مستقیماً باسم و توسط پست ارسال شود

ثانیاً وجه اشتراک جریده چهارم نما مبلغ سه تومان است و هر یک از یاران الهی که در طهران یا سایر نقاط ایران مایل با اشتراک آن جریده هستند باید مبلغ مزبور را توسط بانک شاهنشاهی حواله بعنوان جریده چهارم نما به قاهره در مصر با آدرس خود ارسال نمایند که جریده برای آنها ارسال شود

توضیح آنکه اشخاص که نمیتوانند حواله برای مصر تحصیل نمایند ممکن است وجه اشتراک را با آدرس خود برای جناب دکتر مودی خانم ارسال نمایند و جهت رسانیدن وجه را بقاهره معزی الیها قبل مینماید

STAR OF THE WEST

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

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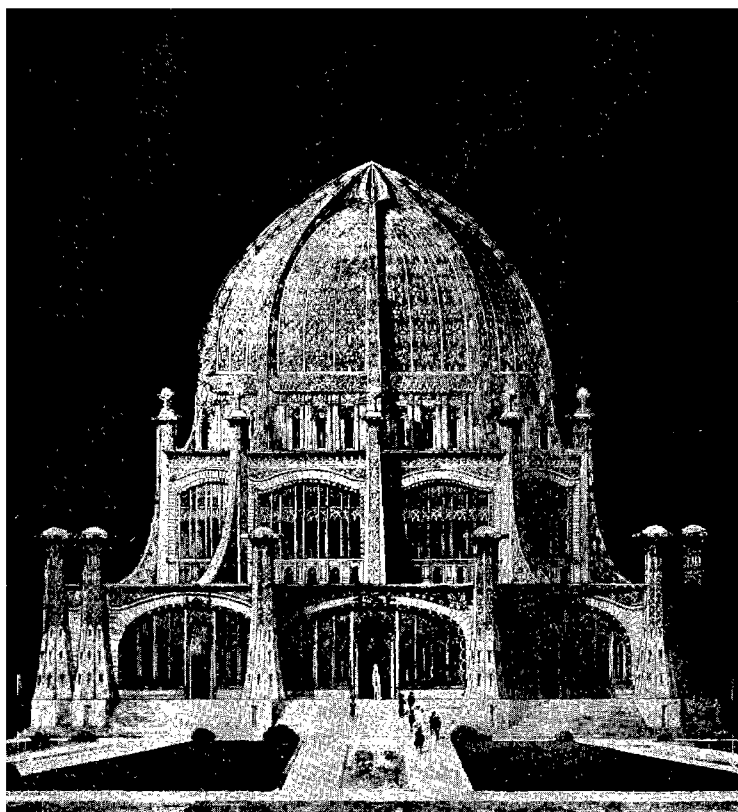
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THE MASHREQ 'UL-AZKAR

THE importance of the Mashreq'Ul-Azkar cannot be confined within any measure or limit, because it is the first divine institution in that vast continent, and from this Mashreq'Ul-Azkar, which is now in the process of construction, a hundred-thousand Mashreq'Ul-Azkars will be born in the future.

Words of ABDUL-BAHA.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

Vol. 12

Kudrat 1, 77 (November 4, 1921)

No. 13

A Week in Abdul-Baha's Home

BY GENEVIEVE L. COY

(Continued from page 204)

WE were in prayer at the threshold of the Holy Tomb of BAHÁ 'ULLAH for a long time. Finally Zia Khanum went out toward the outer door. We followed her, ready to leave that place of light. But she returned, went to the front of the room, and opened the curtained door. I do not know why she did it; perhaps Mrs. Hoagg reminded her that it was our visit to the Tomb. But I am sure that in some way, the Master's will entered into it. When I fully accepted his will for me as my guide, "acquiesced," then my desire was granted.

The heavy curtains at some of the windows were pulled back, and the setting sun poured a radiant glory of light into the room. "His resting-place shall be glorious"—with torrents of physical light, as well as with spiritual glory. I do not know how long we knelt there. Time's passing ceased for us. My very breathing was a dedication of myself to our glorious leader, BAHÁ 'ULLAH.

Our drive home was a silent one. I think we were all rather weary, physically, from our long day. But the spiritual significance of all we had seen filled us with so much to think about, that we had no desire for speech.

The sun set in the blue waters of the Mediterranean, in a majesty of color. Darkness came down and shut us in on that crescent sea-shore. The horses sped along through the darkness, toward the distant lights of Haifa. We were eager to be again in the Master's presence.

We reached Haifa a short time before the dinner-hour, weary, but happy. At

dinner that evening the Master said, "Did you have a happy day in Acca?" And we replied, "Oh, yes, it is a day we shall always remember!"

He replied, "You *must* always remember it! It must be like images cut in tablets of stone!"

That evening as he bade us good-night, after dinner, he said in his dear, measured English, "Go—and rest! Go—and rest!"

By the Master's love for us, we know something of the love of BAHÁ 'ULLAH. And from the love of BAHÁ 'ULLAH we know of the Love of the Infinite Father, whose voice comes to us through the Supreme Pen: "I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty. * * * I loved thy creation, therefore I created thee. Wherefore love Me that I may acknowledge thee and in the Spirit of Life confirm thee."

September 8th.

On the morning of September 8th, I went alone to the Tomb of the Bab at sunrise. Cora had not been sleeping well, and so she did not feel like rising at 4:30 that day. But I woke, dressed and was almost to the Tomb before the sun rose. When his full splendor began to loom above the horizon, I sat down on a stone in the field below the Mossafer Khaneh (Pilgrim's House), and watched the lord of day cast his first light across the valley of Acca.

After a time I went on up to the Tomb,

passing along the path with its beautiful cypress trees. At the Tomb I entered the room on the east side, and stayed there in prayer and meditation for almost an hour. The tall Bahai from Es-kabad came in and knelt in prayer for some time, and then chanted. After he had gone, a younger man whom I did not know came in and chanted very softly and sweetly. He went out and I was alone for some time. The folds of the long veil I wore fell about my face and shoulders, and seemed to shut me in with God. His radiant Presence was very near.

I tried to fill my heart with the exquisite beauty and peace of that heavenly place, for I knew that was my last morning on the mountain. I knew that many and many would be the times that I would long to be kneeling at that Threshold.

Finally I knew that it was time to be going down the mountain. Just as I was leaving the Tomb, Mirza Lotfullah came in. I went out into the garden, and walked about a bit, drinking in the beauty of flowers, hills, water and sky. Soon Mirza Lotfullah came out and bade me good-morning. Then he suggested that we gather jasmine blossoms to take down to the Pilgrim House. So we pulled off dozens of the fragrant flowers, and filled our pockets and handkerchiefs with them. Later we strewed them on the breakfast table. Mirza Lotfullah said that he used to fill a basket full of blossoms, stripping the bushes each morning. He took the basket to the Master, who scattered them everywhere he went.

About 7:00 a. m. we started down the mountain. Mirza Lotfullah had a stone-bruise on his heel, and was wearing a loose slipper and carrying a cane; but never once did I hear him complain about it. Instead he talked of how the Master works, with no thought of physical fatigue. He works all day long, interviewing callers, etc. He goes to bed possibly by 9:00 or 9:30, but often he is

up again at midnight, chanting and praying. Then he may correct Tablets for a while, and then sleep two or three hours more. And at perhaps 6:00 a. m. he rises for the day's work! Apparently he averages not more than four to six hours of sleep a night! So his whole life is given to the service of mankind.

Mirza Lotfullah said, "The real Bahai activity is not to stay here in the light of the Master's love. It is to go out into the world and spread his message of service. Be happy that you are going out to work for him."

But at another time he said, "Pray for us who live here in the Master's household. We have many temptations to guard against. We must never become impatient or give way to any depression. Not long ago when the Master was speaking to us, he said, 'You must be an example to all who come here. In you they must see what a real Bahai should be.' So we need your prayers that we may live up to that work."

We had thought of the great joy of being a member of the Master's family, but then we began to realize that only those of great unselfishness may be his helpers there in Haifa.

On that beautiful morning we entered the Pilgrim House before breakfast was quite ready, and strewed the jasmine blossoms over the table.

The Master came in after breakfast, and stayed only a few minutes. He smiled at us all, and we were very happy to be near him. He asked especially about Mrs. George's health. He said a few words to her, smiled at all of us, and then rose and left us. We all went to the door and watched him as he disappeared through our gate.

After breakfast we went over into the Master's garden, and waited for an opportunity to talk with him for a few moments. After a while Rouha Khanum called Mabel and Sylvia in to see him. While they were gone we stood talking with Mrs. Hoagg and some of the young men. I shall not forget the

look on Mrs. Hoagg's face when she spoke of the Master's longing for unity among the friends. His only happiness is to know of the increase of unity among the believers, and of their spreading the Cause. His face always becomes sad if he hears of any contention or lack of harmony. "If people in America could see the Master, could realize how he works, they would never do anything to sadden him," she said. When one is in the Master's presence it seems utterly impossible that one should ever do anything that would sadden, or make any heavier the load of work he carries! "In the light of his holy presence, all desire dies save the desire to be like him."

Later in the morning Cora and I were called in to see the Master. Rouha Khanum translated for us. We gave the Master the letters we had brought from American friends. We asked him to bless the ringstones and rosaries we had bought at Mirza Enyat 'Ullah's shop. He took them in his hands, said a few words that must have been a prayer, kissed them, and handed them back to us. And so we brought back to America Bahai ringstones, made doubly precious by his touch of love.

The Master said that he was sorry not to have seen us more, but that he had been very busy while we were there. "But," he continued, "it is not the length of time that one spends here that is important. Some people stay a short time, and then go and do great service. Other people are here a long time, and they learn nothing. There is some wood that is very dry: it catches fire quickly and burns well. There is other wood that is so wet that it will not burn even though you should try for a whole day. There is no result but smoke. It will not blaze, it will not keep any one warm; it will not even cook anything!" As he said the latter he smiled. But when Rouha Khanum translated it, Cora laughed out loud. That seemed to delight the Master, for he laughed very

heartily with the most unaffected enjoyment.

Cora asked how one should teach the Bahai Movement to our United States southerners, among whom race-prejudice is so strong. He said, "Go slowly at first. Be kind and courageous and patient. Live the Bahai life among these people. Do not mind if they oppose you. Their prejudice is so strong. It is like a religion. But when they become Bahais they will be very good and sincere ones. But at first teach the principles and be kind to them. The rest will follow in time."

After this we went and talked with some of the ladies of the household. Soon the Master called for Mabel and Sylvia, and gave Sylvia a Bahai name, Badia, which means "something new and wonderful." We were not present when he gave her the name, but Mabel said that he walked up and down the room, radiating power and love.

When Sylvia came back with her new name, the Holy Mother brought out a box of candy, in honor of Sylvia's name-day. The candy was white with a little chocolate center. Bringing it out in Sylvia's honor was one of the sweetest, kindest acts of simple thoughtfulness that we saw in Haifa. Needless to say, Sylvia Badia Paine was a very happy girl that day.

It was on that morning that the Greatest Holy Leaf showed us the pictures of BAHÁ 'ULLAH and the Bab. We had already seen pictures of the Bab, and so I think most of our attention was centered on the photograph of BAHÁ 'ULLAH. The pictured face was of dignity, power and majesty. But the feeling of the power, the glory, the supreme Reality of BAHÁ 'ULLAH which came to me in Haifa, did not come from seeing His photograph. That Reality is living and vibrant in the unselfish lives of the friends; it makes radiant the atmosphere of the Tomb on Mt. Carmel and the Tomb at Bahjee; it shines from the Master's eyes.

Later in the morning Cora and I were sitting on a bench in the garden, just below the window of the Master's writing-room. Occasionally his voice floated down to us, as he dictated or talked with a caller. Once he came out of the house, and walked to the corner of the garden, where some masonry was being done. Soon he returned, and his voice was again heard from his room. Such brief glimpses made us very happy, for he radiates such life that one is lifted toward supreme joy just to know he is near. In his Essence he is so detached from earthly things, he is so different from all human beings one has ever seen, he is Love incarnate.

Mirza Aziz 'Ullah came and talked with us for a while, and told us stories about the European Bahais whom he had visited not long ago. Other friends passed and stopped for a word. It was a perfect morning and we were sorry when the lunch-hour called us back to the Pilgrim House.

After dinner that evening Rouha Khanum took us to receive the Master's farewell. I can remember very little of what he said. He told us that his love and thoughts and prayers would go with us. He sent his love and greetings to all the Bahais in America.

I knew that I should not see him again, but I felt no sadness or grief. His love was too great: it poured in a radiant flood about me, and held me suspended in a priceless moment, when time stood still, and I lived in eternity. His eyes were glorious stars of light and love. No words can express their beauty.

He shook hands with us in parting. When he said good-bye to Sylvia, he smiled down at her and said, "Sylvia!—Badia Khanum!—Miss Badia!"—and his voice was filled with the most affectionate and sweet laughter!

Thus we left the Master's house, that wonderful home, of which he has said, "My home is the home of peace. My home is the home of joy and delight. My home is the home of laughter and

exultation. Whoever enters through the portals of this home must go out with gladsome heart."

Next morning, before daybreak, we ate our last meal in the Pilgrim House and said farewell to our happy house-mates there. Said Effendi, Mirza Lotfullah, Rouhi Effendi, and faithful Esfendiar and his horses, took us to the train which left at 6:00 a. m. We had a half-hour's talk with the young men before the train pulled out—but of that time I remember clearly one thing. Mirza Lotfullah turned to us as he said good-bye, and added, "Be good! Be good!" Then he smiled and said, "You know what I mean!" And no one who had seen the members of the Master's household for a week could fail to know that "to be good" is love and service and the spreading of the ideals that the Master teaches.

In the *Hidden Words* BAHÁ'ULLAH has said, "If thou run with all immensity and speed through the space of heaven, thou shalt find no rest save in obedience to Our Command and in devotion before Our Face." In Haifa one learns, as never before, the meaning of that sentence. The will to obey, a longing for devotion, are born in one's heart and spirit.

Since we left the Master's home, the days and weeks and months fly past, and are filled with many duties; many calls to help in the work of the world. But the beauty of the Master's face is with us. "In the light of His Holy Presence all desires die save the desire to be like Him."

Allaho'Abha!

"But I shall go down from this airy space, this swift white peace, this stinging exultation. And time shall close about me, and my soul stir to the rhythm of the daily round.

Yet, having known, life will not press so close, and always I shall feel time ravel thin about me;

For once I stood

In the white, windy presence of eternity."

From *The Most Sacred Mountain*,
by Eunice Tietjens.

Cablegram Announcing Second All-India Convention

Bombay 11

October 16, 1921.

Wilhelm, 104 Wall Street, New York.

Bahai convention December. Inform all.

MAHMOOD.

News from India

Jenabe Mirza Mahmood has received a Tablet from His Holiness Abdul-Baha in reply to a communication from the Bahais of India supplicating him to visit that ancient country, as follows:

"The letter signed by most of the friends in India has been received. Abdul-Baha is greatly longing to make a trip to India, provided health and time permit." In the same Tablet it is re-

vealed that: "It is my hope that extraordinary souls in that country from among the people of that country will arise in service."

In a Tablet revealed for Jenabe Jamshed it is revealed that, "You shall soon see in Persia that the people shall believe in this Cause in groups every day."

Echoes of First All-India Bahai Convention

Letter from K. K. Bhargava

Pollok Shields, Glasgow,

May 5, 1921.

Allaho 'Abha!

Miss Sophie Loeding, Chicago.

My dear Bahai sister:

. . . I left Glasgow on Friday, March 25th, and arrived in Manchester on March 26th. I stayed in Manchester with dear brother Mr. Joseph and was there till Monday, the 4th of April, 1921. I found the friends in Manchester in the highest spirit. Every one of them, even the youngest child, is full of enthusiasm and Bahai love. They all inspired me and my heart felt the spiritualizing effect of the silent but quickening song of love and unity. They are all very earnest and anxious to devote their whole lives to the service of the Divine Cause.

I was very happy with them and when I left Manchester I felt as if I was leaving people with whom I had been living for many years. . . .

May they all blossom into beautiful, sweet and fragrant flowers delighting the hearts of all who pass by them, is my earnest prayer to Him for them!

I left Manchester on Monday morning and arrived in London the same evening at 5 p. m. I stopped in London for a week and I was staying there with brother Mr. S. T. Ali of Rangoon. I had never before met or seen Mr. Ali. People, who were there, were quite surprised to see that we could be so intimate with each other after a minute only. But you know Bahais are always so hospitable and loving. Next morning I met brother Shoghi Rabbani Effendi, who even came to Glasgow to meet me. Then I went to see Miss Rosenberg on Tuesday evening. She is a wonderful soul and has drunk deep at the Kawther of His grace.

On Wednesday evening I went to attend the usual Bahai meeting at Lindsay Hall. Mr. Shoghi Rabbani read a paper dealing with economic problems

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAH

Vol. 12

Kudrat 1, 77 (November 4, 1921)

No. 13

Needs of the Temple Treasury before Spring

Extracts from recent letter sent out by the Executive Board of
Bahai Temple Unity.

THE contract for construction of the basement section of the Mashreq 'Ul-Azkar was signed by the Bahai Temple Unity with McCarty Brothers, Chicago contractors, August 24, 1921, and work was begun September 12, 1921. Already the ground is excavated for the driving of the secondary pilings, and the true, majestic proportions of the Temple can now be realized by an observer.

This new contract with McCarty Brothers was signed after full consultation with the members of the Sub-committee of Engineers of the Board, provided for in the action of the last Convention, and with the express approval and recommendation of Messrs. W. S. Maxwell and E. Roger Boyle, the members of the Committee present at the consultation.

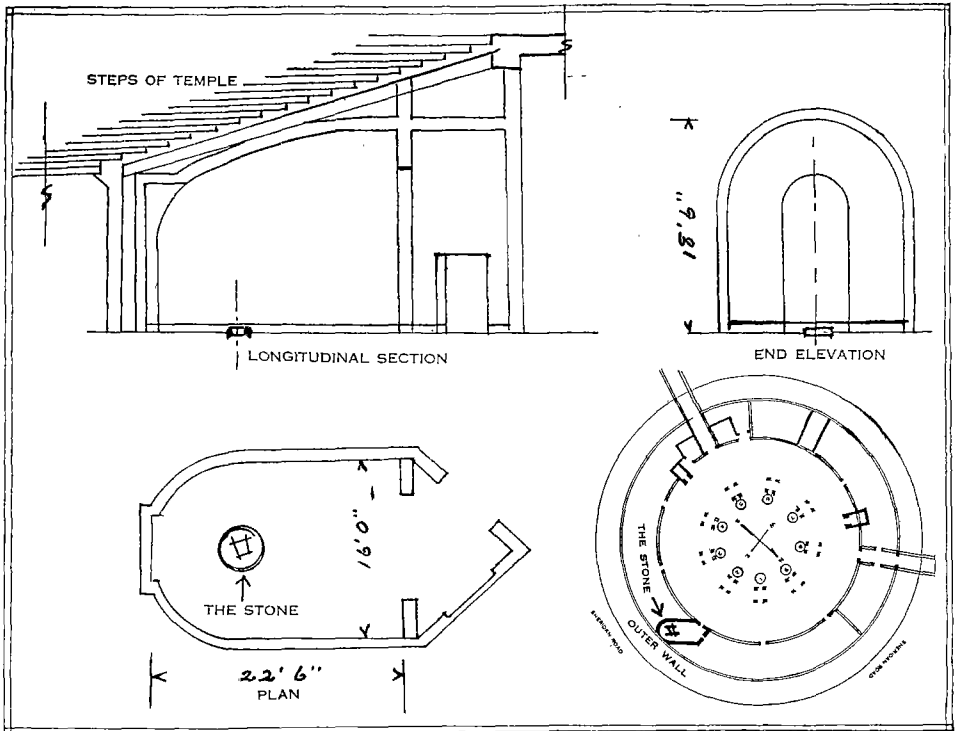
Although the net amount in the treasury, after deducting estimated necessary disbursements up to January 1, 1922, is approximately \$15,000 less than the amount of the contract authorized, all agreed, including the Sub-committee

of Engineers, that the average flow of contributions should amply take care of this slight deficit prior to the time the final payment becomes necessary, and in this way the work of the Temple will go on without check through the fall and winter; otherwise nothing except a little excavation work could be done until spring which would tend to prevent the construction of the basement being completed prior to next Rizwan.

This new contract for basement construction, bringing the Divine Edifice eleven feet above ground level, includes all the structural work except a few conveniences, i. e., electrical appliances, certain plumbing fixtures, and other necessary items. These minor items, costing about \$15,000 will have to be installed before the commodious basement rooms can be used for meetings, conventions, etc., and we trust the friends will do everything in their power to meet this financial need before early spring, when this final work can be done. The items above named, costing about \$15,000, are, of course, in ad-

dition to the approximated \$15,000 we need prior to January 1st to take care of the final payment on the McCarty Brothers' contract, so that the present actual needs of the treasury are at least \$30,000, about one-half of which will be expended in the early spring. This is the minimum and it is, of course, most desirable that contributions in excess of

proves, the American believers may have the blessing of gathering there pending the completion of the Temple; that is, that provision be made, in the architectural and engineering plans now under way, to arrange the basement or crypt section so that it may be utilized in the immediate future. Thus, God willing, something of the mystery of the Temple,



The smaller circular Plan shown in lower right-hand corner is the Basement Section of the Temple, showing the caissons, and the distance between the outer wall of the Temple and the spot dedicated by Abdul-Baha in 1912; which may be the site of the Corner-stone. The larger Plan (3 drawings) shows the proposed Small Chapel to be erected at the Place of the Stone set by Abdul-Baha.

this sum be in hand at the earliest possible date, so that the third section of the building may be undertaken without too great delay. This section is between the first floor and the first balcony. New estimates based upon the changed conditions since last spring have not yet been obtained on this section.

We know how great is the longing of all the friends that in the construction of the Mashreq 'Ul-Azkar the work be planned so that, if Abdul-Baha ap-

proves, the American believers may have the blessing of gathering there pending the completion of the Temple; that is, that provision be made, in the architectural and engineering plans now under way, to arrange the basement or crypt section so that it may be utilized in the immediate future. Thus, God willing, something of the mystery of the Temple,

which may be disclosed through actual use thereof, will be revealed in all the hearts, and its benefits showered upon the whole land as a pure and mighty torrent flooding a parched and thirsty ground.

Your Board has, within recent days, mailed a supplication to His Holiness Abdul-Baha outlining the steps thus far taken in the Temple's construction, begging his forgiveness for every shortcoming, asking his instruction and direction and humbly supplicating his

blessed presence in America next Rizwan to lay the corner-stone of the Mashreq 'Ul-Azkar.

On June 25, 1921, a blessed Tablet was revealed to Miss Irene C. Holmes of New York City concerning the spot dedicated by His Holiness Abdul-Baha in 1912 on the Temple site. We realize that many of the friends have been concerned about the essential preservation of this holy place; some of them have believed it to be the center of the structure, but all believe that it should be permanently enshrined and preserved for future generations. In the Tablet to Miss Holmes the Master mentions this spot as the corner-stone. It is in reality about four feet inside the outer wall of the Temple (as per sketch herewith). We have supplicated concerning this that the American friends might have the privilege of placing therein symbols of the Center of the Covenant and such suitable decoration as he might approve, so that it might be accessible to future

centuries as a shrine or special holy place in the edifice. It is hoped that this spot, wherein the small stone was placed in 1912, together with the gold trowel* which the Master referred to in the Tablet to Miss Holmes, may become a part of the corner-stone itself, and in our supplication we have mentioned this to Abdul-Baha.

It is almost unnecessary to say that no calamity could be greater than that the treasury should be without the necessary funds to clear up the pending contract and the incidental matters which must necessarily be finished prior to the laying of the corner-stone next spring. Let us make our gifts commensurate with the degree of love and unity which our capacity shall attract in these wonderful moments.

*Note—The trowel may be placed in the bronze box made by Mr. Remey some years ago.—*The Editors.*

Recent Tablets referring to the Mashreq 'Ul-Azkar

To the maid-servant of God, Irene C. Holmes—Unto her be the Glory of God, the Most Glorious!—Care of Mr. Roy C. Wilhelm.

He Is The Most Glorious!

O thou who art heavenly!

If, with the consultation of the Executive Board and its approval, thou shouldst polish the stone I laid in the Mashreq 'Ul-Azkar and engrave on it, its story, so that it may become the corner-stone of the Mashreq 'Ul-Azkar, it would be permissible. On the condition, however, that it would be with the approval of the Executive Board; because I have referred all the affairs of the Mashreq 'Ul-Azkar to the Convention. I hope that through the bounties of God, Mr. Roy Wilhelm, Mr. Remey, Mr. Latimer, Mrs. Corinne True and thou, all will be confirmed in the service of the Mashreq 'Ul-Azkar.

Unto thee be Abha Glory!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Rouhi M. Afnan, Haifa, Palestine, June 25, 1921.)

Through the revered maid-servant of God, Mrs. Corinne True, Chicago—to—Unto.....be greeting and praise!

He Is God!

O thou who art a servant at the Threshold of God.

Thy letter has been received. From its flowers of significance the fragrance of truthfulness and straightforwardness was perceived. It is my hope that thou will remain in faith and in the Covenant firm and steadfast.

Thou hast touched upon the question

of the Mashreq 'Ul-Azkar. The importance of the Mashreq 'Ul-Azkar cannot be confined within any measure or limit, because it is the first divine institution in that vast continent, and from this Mashreq 'Ul-Azkar which is now in the process of construction, a hundred-thousand Mashreq 'Ul-Azkars will be born in the future. Therefore, it is very important. As its cost of construction, however, will amount to a huge sum of money, its construction cannot be accomplished in a short time.

Every meeting (in the Cause) whose formation is permitted and sanctioned by Abdul-Baha is accepted and favored by God, otherwise, it produces no result and bears no fruit, nay rather, it gives rise to the distraction of minds. I have no difference with anybody. I am busy in servitude to the Threshold of BAHÁ 'ULLAH. Everybody who agrees with me, I feel attached to him.

Eternal life is characteristic of the human soul. The sacred souls are in the utmost harmony and joy with one another in the world of eternity. . . . Strive thou as far as thou art able in the Divine Mine so that thou mayst discover heavenly jewels.

. . . . Thou hast asked about the third *Tajalli*, which is about sciences, arts and

industries. By these sciences and arts are meant those which are useful and are studied in Europe and America, such as geometry, chemistry, geography, all mathematics and other useful sciences.

In Persia, however, in that time such sciences had prevalence which were mere imaginations, but their names were great. They had termed them *Hekmat-i-Esh-rakieh* (a system of old philosophies). The people would busy themselves in the studying of these sciences and would take pains for thirty to forty years. At the end they would realize that their studies consisted of mere superstition and pure nonsense. Those helpless souls (students) would become disappointed and discouraged.

. . . . I supplicate God to bestow upon thee great assistance and confirmation and to enable thee to enter the Kingdom of God; to be established in the school of Abdul-Baha, and to learn wisdom and servitude towards His Holiness BAHÁ 'ULLAH. This is the divine school, this is the enlightened school and this is the heavenly school.

Unto thee be greeting and praise!

(Signed) ABDUL-BAHÁ ABBAS.

(Translated by Aziz 'Ullah S. Bahadur, Mount Carmel, Palestine, December 12, 1920.)

Echoes of First All-India Bahai Convention

(Continued from page 215)

and their solutions according to the Bahai principles. His paper was beautifully worded and was very good. At the end of the meeting I introduced myself in my own humble way to all those who were present there. Their happy faces radiated love and spiritual harmony and one could easily see from their faces the happy reflection of their loving hearts. I must make special mention of Mrs. Coles of Washington, who is these days staying in London. She is overflowing with spirit and enthusiasm to serve the Cause.

On Thursday I was to meet Major

Tudor-Pole but I could not see him. On Thursday night I went to see Mr. Darnmond. He is a splendid Bahai and a wonderfully spiritual soul. I found in him the same Bahai love and inspiration as in the others.

On Friday I went to see Mr. and Mrs. Bedingfeld. They are quite young but very promising. Mrs. Bedingfeld was a Bahai before she was married and it was through her influence that brother Bedingfeld accepted the Cause. Both of them are filled with the spirit of love. I was very much impressed with the spiritual atmosphere of their home.

On Saturday afternoon we all met at Miss Herrick's house. Miss Herrick is a very splendid and spiritual soul. Mr. Eric Hammond came to this meeting. He is very inspiring and is silently enriching this impoverished world with the jewels and diadems of Bahai wealth.

I spoke in this meeting about the progress of the Bahai Cause in India, where they had the First All-India Bahai Convention in the last week of December, 1920. They had a splendid and successful convention. His Holiness Abdul-Baha sent a cablegram in reply to one from India as follows:

"His Holiness BAHÁ 'ULLAH is with you—congratulations."

On the first day the following resolutions were passed:

1. That a supplication be forwarded to His Holiness Abdul-Baha to visit India.
2. That a fund may be collected for a Mashreq 'Ul-Azkar in India.
3. That a Bahai School may be started in Bombay.
4. That teachers may be sent in India to spread the Cause.

A wonderful spirit prevailed when these resolutions were passed and the first one was passed amid loud exclamations, the whole audience standing. Nearly 175 Bahais were present in all. Prof. M. R. Shirazi presided at all the morning sittings. Janabe Mirza Mahmood welcomed the delegates and read a poem composed by him for the Convention.

On the second day, in the morning, resolutions about starting a Bahai magazine, appointing an organizing secretary, having a free library and reading room containing Bahai literature, opening a book depot for sale of Bahai literature and similar other resolutions were passed.

On the third day various committees were formed. All the morning sessions

began with prayer and ended with prayer. Photographs of all the delegates were taken and copies may be obtained from Bahai Assembly, Bombay.

In the afternoon sessions public lectures, according to the printed program, were delivered, except that for want of time, the lecture on "The Immortality of Soul" had to be dropped and the one on "The Economic and Industrial Problem" was delivered by Prof. Pritam Singh instead of Prof. Shirazi. At the end of all the lectures questions were put and were replied to. Many non-Bahais came to the meeting. The lectures were full of spirit and were very instructive and effective. Prof. Geddes of Glasgow, who happened to be in India, addressed the audience. He referred to his meeting Abdul-Baha in Haifa and said that they wanted land for a school and Abdul-Baha gave them land for a school and £100 for erecting the stairway which also leads to the Holy Tomb of the Bab.

This is a very short account of the most important event in India.

Mr. Vakil left Bombay in company with Mr. and Mrs. Pritam Singh on January 1st, 1921. They got down at Itavsi and gave the message to several souls at the station. The party arrived in Allahabad on January 3d, at 10 p. m.

On Jan. 5th a lecture on "Universal Peace" was delivered in the Hindu Hostel. Prof. Pritam Singh presided. A short discussion followed at the end of the meeting.

On Jan. 6th some persons came to Mr. Pritam Singh's house and Mr. Vakil spoke to them for several hours.

On Jan. 7th a lecture on the "Bahai Movement" was delivered in the Ewing Christian College. Prof. Dudgeon, Ph. D., presided. The meeting was well attended and the students showed much interest in the movement.

On Jan. 8th they spoke at the Kayastha Pathshala College on "Abdul-Baha and Universal Religion." It was well

attended. Principal Sanjiva Rao presided.

On Jan. 9th a public lecture in the Hindu language was delivered in Vidya Pitte on "Bahaism." Mr. Purshottam Dais, a leading lawyer, presided.

The Independent and *The Leader*, two English dailies, of Allahabad, published all the lectures. Mr. Vakil sums up the whole work in few words, saying, "It was all done by His Power and splendid results will soon follow."

Mr. Vakil left Allahabad on Jan. 10th for Benares, the center of learning in India. Benares reminds one of the ancient Hindu civilization and on the banks of the river Ganges, one feels himself or herself in a wonderful atmosphere of spiritual harmony and communion with God. In Benares Mr. Vakil stayed with Prof. Dey of the Hindu University, Benares. Prof. Dey was most kindly and very hospitable. Prof. Dey helped Mr. Vakil very much and one lecture was delivered in the Kashinaj Hall under the auspices of the Hindu University College. Prof. Adhikar, a philosopher and learned vedantist presided. It was very well attended. A second lecture was delivered in the Theosophical Society. Mr. Vakil speaks very highly of this meeting, and says that at the end of the meeting much interest was shown by the audience among whom were several Indian ladies. Two other lectures were delivered in the hostels. Students took much delight and interest and many interesting questions were put by all.

Mr. Vakil then went to Calcutta where four lectures were delivered. The lectures were well attended. From there Mr. Vakil went to Dacca for a day and there splendid work was done. A lecture on "Universal Religion" was delivered at Dacca. There were about 250 men and most of them were professors and teachers in colleges.

From Dacca Mr. Vakil went to Uymensingh where a lecture on "The Bahai

Movement" was arranged in the Sadharan Brahmo Samaj during Mr. Vakil's stay of eight hours.

Mr. Vakil then returned to Calcutta and after three or four days went to Shantiniketan. There the great poet Dr. Robindranaki Tagor has a splendid school and the whole atmosphere is spiritual. A lecture, rather an informal talk, was arranged by Dr. Tagor's relatives and students.

From Shantiniketan Mr. Vakil went to Patua. He stayed there for twelve hours and spoke at the Brahmo Samaj. From there Mr. Vakil went to Lucknow and met a Bahai brother, Surat Narain, who is doing splendid work there. Several meetings were arranged and good work was done. From Lucknow Mr. Vakil went to Agra, where he spent a week. In Agra four lectures were arranged—one in the St. John's College, one in the Agra College, one in the Bhargava house and a fourth one in one of the college hostels. A fifth one was delivered in Urdu in the town. From there Mr. Vakil went to Karauchi. Two lectures were delivered in the Theosophical Hall, one on "The Bahai Movement" and the other on "The World Teacher."

Mr. Vakil, after practically touring around India, returned to his home in Surat on February 28, 1921. The work done is very splendid and shows the self-sacrificing spirit of the friends in India. Prof. Pritam Singh has resigned his professorship at the Allahabad University and gone over to Bombay to serve the Cause. Mr. Vakil is a splendid soul and his only desire is to serve the Cause to his utmost. May God give him power to do so!

I shall soon be going to Germany, and I shall let you know my address later on. . . . Please convey my message of love and unity to all the friends. . . .

Yours cordially in His Name,

K. K. Bhargava.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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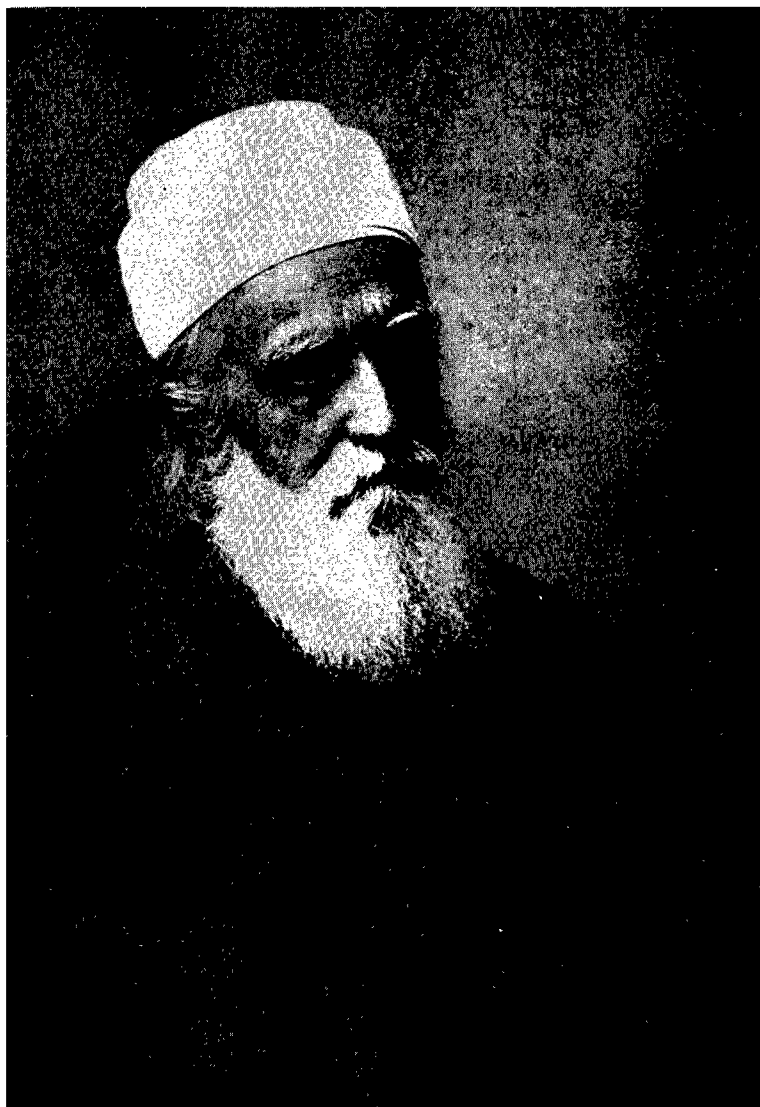
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THE CENTER OF THE COVENANT, THE GREATEST BRANCH:
ABDUL-BAHA ABBAS.

“The one who hath turned unto him hath turned to My Face and is illumined through the Lights of My Beauty, hath acknowledged My Oneness and confessed My Singleness.”— *Words of Baha’Ullah.*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

Vol. 12

Kowl 1, 77 (November 23, 1921)

No. 14

The Center of The Covenant.

As the twenty-sixth of November is known among the Bahais as the "Feast of the Appointment of the Center of the Covenant," the STAR OF THE WEST, following its usual custom, devotes this issue to a presentation of this important subject.

During Abdul-Baha's sojourn in America in 1912, he awakened the friends to a realization of the greatness of the matter and the necessity of understanding it and turning to the appointed Center and remaining firm therein, saying:

WORDS OF ABDUL-BAHA

TODAY the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences.

In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith His Holiness said: "Thou art Peter"—which means rock—"and upon this rock will I build my Church." This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this Dispensation of the Blessed Beauty (BAHA 'ULLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE

COVENANT. He wrote with His own pen and revealed it in the *Kitab-El-Akdas*, the Book of Laws, and *Kitab-El-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this in numerous tablets, He (BAHA 'ULLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the *Tablet of The Branch* He explicitly states: "Whatsoever the Branch says is right, or correct, and every person must obey the Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter." This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything. Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA 'ULLAH in the *Tablet of The Branch*.

His Holiness Abraham convenanted with regard to Moses. His Holiness Moses was the Promised One of Abra-

ham; and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness "The Paraclete," which means His Holiness Mohammed. His Holiness Mohammed covenanted in regard to the Bab, whom He called, "My Promised One"; His Holiness the Bab, in all His books, in all His epistles, explicitly covenanted with regard to the Blessed Beauty, BAHÁ 'ULLÁH, that BAHÁ 'ULLÁH was the Promised One of His Holiness the Bab.

His Holiness BAHÁ 'ULLÁH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTER OF THE COVENANT, and that the Promised One of BAHÁ 'ULLÁH will appear after one thousand or thousands of years. This is the Covenant which BAHÁ

'ULLÁH made. If a person shall deviate, he is not acceptable at the Threshold of BAHÁ 'ULLÁH. In case of difference, Abdul-Baha must be consulted.

They must revolve around his good pleasure. After Abdul-Baha, whenever the Universal House of Justice is organized it will ward off differences.

Now, I pray for you that God may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHÁ 'ULLÁH in these countries, and that the teaching of BAHÁ 'ULLÁH may be spread broadcast.

I pray for you, and I am pleased with all of you, each one, one by one; and I pray that God may aid and confirm you. . . . At present, farewell to you!

Unity Through Firmness in The Covenant—The Only Path to Bahai Unity.

From the Glorious Teaching Tablets in the "Unveiling of the Divine Plan."

O ye apostles of BAHÁ 'ULLÁH—May my life be a ransom to you!

The blessed person of the Promised One is interpreted in the Holy Book as the Lord of Hosts, i. e., of the heavenly armies. By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. . . . These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God all the ideal forces and lordly confirmations will rush to his support and reinforcement. . . . Any soul

from among the believers of BAHÁ 'ULLÁH who attains to this station will become known as the apostle of BAHÁ 'ULLÁH.

To attain to this supreme station is, however, dependent on the realization of certain conditions:

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of BAHÁ 'ULLÁH from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahai world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahai world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. . . . There-

“O ye beloved ones, Guard the Cause of God!”

RECENT TABLET FROM HIS HOLINESS ABDUL-BAHA

Revealed during The Rizwan, 1921.

Translated out of the Original Tongue by Shoghi Rabbani,
Balliol, Oxford, England.

To the beloved of the Lord, the Friends in Truth and the signs of the All-Merciful throughout the East, throughout the West—May the Glory of the Lord All-Glorious rest upon them all!

He is God!

O ye faithful friends! O ye sincere servants of BAHÁ 'ULLAH!

Now—in the mid-watches of the night, when eyes are closed in slumber, and men upon the couch of rest have laid their heads upon their pillows and are fast asleep—is Abdul-Baha, within the precincts of the Hallowed Shrine wakeful, and, in the ardor of his invocation utters this, his prayer: O Thou kind and loving Providence!

Astir is the East, and the West surgeth even as the eternal billows of the sea. The gentle gales of holiness are diffused and, from the unseen Kingdom the rays of the Orb of Truth shine forth resplendent. The anthems of Divine Unity are chanted and the ensigns of Celestial Might are waving. The angelic Voice is raised and, even as a leviathan's roaring is the call to selflessness and evanescence, the triumphal cry, “O Thou the Glory of Glories,” resounds on every side, and the call, “O Thou Most High,” rings throughout all regions. No stir but the Glory of the One Heart-Ravisher is raised in the world and no tumult is there save the surging of the love of Him, the Incomparable, the Well-Beloved!

The beloved of the Lord, with their musk-scented breath, burn brightly as a candle in every clime, and the friends of Him, the All-Merciful, are in all regions even as the unfolding bloom. Not for a moment do they rest; breathe not but in remembrance of Thee, and crave not but to serve Thy Cause. In the meadows of Truth they are as the nightingales of sweet melodies and in the flower garden of Guidance even as the brightly colored bloom. With mystic flowers they adorn the garden walks of Reality and bedeck, as the swaying cypress, the river-banks of Divine Direction. Above the horizon of being they twinkle as radiant stars and in the firmament of the world they

shine as resplendent orbs. The manifestations are they of celestial grace and day-springs of the light of Divine Assistance.

Grant, O Thou Loving Lord, that all may stand firm and steadfast and may shine with everlasting splendor that thereby the gentle gales at every breath may blow from the bowers of Thy loving-kindness, and from the ocean of Thy Grace an emanation may arise, that the kindly showers of Thy Love may bestow freshness and the zephyr may waft to us its perfume from the rose-garden of Divine Unity.

Vouchsafe, O Best-Beloved of the world, a ray from Thy Splendor and, O Well-Beloved of mankind, shed upon us the light of Thy Countenance!

O God Omnipotent, do Thou shield us and be our refuge, and, O Lord of Being, show forth Thy Might and Thy Dominion!

O Thou Loving Lord!

The movers of sedition are, in some regions, astir and active and are, by night and day, inflicting a grievous wrong. Even as wolves, despots are lying in wait and the wronged, innocent fold has neither help nor succor, bloodhounds are on the trail of the gazelles of the fields of Divine Unity, and the pheasant in the mounts of Heavenly Guidance is pursued by the ravens of envy.

O Thou Divine Providence!

Preserve Thou and protect us! O Thou who art our Shield, save us and defend us! Keep us 'neath Thy shelter and by Thy aid save us from all ills. Thou art indeed the True Protector and the Unseen Guardian, the Celestial Watcher and the Heavenly Loving Lord!

O ye beloved of the Lord!

On the one side is the standard of the One True God unfurled, and the voice of the Kingdom raised, the Cause of God is spreading and manifest in splendor are the wonders from on high; illumined is the East and perfumed is the West, fragrant with ambergris is the North and musk-scented is the South. . . . On the other side, they that are faithless wax in their hate and rancor and ever stir grievous sedition and mischief. No day passeth but some man raiseth the standard of revolt and spurs on his charger into the arena of discord. At every hour the vile adder bareth its fangs and scattereth its deadly venom.

The beloved of the Lord are wrapped in utter sincerity and devotion, unmindful of this rancor and malice. Smooth and insidious are these snakes, these whisperers of evil, artful in their craft and guile. *Be ye on your guard and ever wakeful!* Quick-witted and keen of intellect are the faithful and firm and steadfast are the assured! Act ye with all circumspection. "Fear ye the sagacity of the faithful, for he seeth with the Light Divine!" (*Koran.*) Beware lest any soul should privily cause disruption or stir up strife. In the Cause of the Impregnable Stronghold be ye brave warriors, and for the goodly mansion a valiant host. Exercise the utmost care and day and night be on your guard that thereby the tyrant may not inflict an injury. Study the Tablet of *The Holy Mariner* that ye may know the truth and consider that the Blessed Beauty hath fully foretold future events. Let them that perceive take warning!

Dust-like, Abdul-Baha, at the sacred Threshold, and in the daytime and the night season, in utter humility and lowliness, is engaged in the promulgation of His Signs and, whensoever findeth he time, prayeth ardently and inspireth, saying: "O Thou Divine Providence! Pitiful are we—grant us Thy succor; homeless and wanderers—give us Thy shelter; scattered—do Thou unite us; astray—join us to the fold; bereft—do Thou bestow upon us a portion and a share; athirst—lead us to the Well-Spring of Life; frail—strengthen us that we may arise to exalt Thy Cause and present ourselves a living sacrifice in the pathway of Guidance!"

The faithless, however, by day and night, openly and privily strive to their utmost to shake the foundations of the Cause, to root out the Blessed Tree, to deprive this servant from serving, to kindle secretly sedition and strife and to annihilate Abdul-Baha! Outwardly they appear as sheep, yet inwardly are naught but ravening wolves. Sweet in words, yet at heart a deadly poison.

O ye beloved ones! Guard the Cause of God! Let no sweetness of tongue beguile you; nay, rather, consider the motive of every soul and ponder over the thought he cherisheth. Be ye straightway mindful and on your guard. Avoid, yet be not aggressive! Turn away from censure and from slander! Leave him in the Hand of God!

Upon ye rest the Glory of Glories!

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

(Kowl 1, 77 (November 23, 1921))

No. 14

Recent Cablegrams from Abdul-Baha.

Cable to Roy Wilhelm, November 8, 1921:

“How is situation and health of friends?” (Signed) ABBAS.

Mr. Wilhelm cabled in reply, November 9, 1921: “Chicago, Washington, Philadelphia agitating violation. Centering Fernald, Dyer, Watson. New York, Boston refused join, standing solidly constructive policy.”

Cable to Roy Wilhelm, November 12, 1921:

“He who sits with leper catches leprosy. He who is with Christ shuns Pharisees and abhors Judas Iscariots. Certainly shun violators. Inform Good-all, True and Parsons telegraphically.” (Signed) ABBAS.

Second Cable to Roy Wilhelm, November 12, 1921:

“I implore health from divine bounty.” (Signed) ABBAS.

Latest Tablet to Dr. Zia M. Bagdadi.

To his honor Dr. Zia Effendi Bagdadi—

Upon him be BAHÁ 'ULLAH El-Abha!

He Is God!

O thou who art firm in the Covenant:

Your letter has been received. You have written that some of the waverers had written to me letters and that I had written answers to them; that some have taken this as a proof that association with the waverers is permissible. This is the

essence of error! For Abdul-Baha corresponds with all the people, even with the enemies. This emanates from his mercy and not for their merit.

One of the women of Chicago has written me a letter. In the first sentence she asked, “Why do the friends associate with a person who is wicked?” In the second sentence she asked, “Why should the blessed souls shun the wicked souls?” In the first sentence she wrote this and in

"Protect ye yourselves from the poison of the treacherous souls."

RECENT TABLET FROM ABDUL-BAHA

The maid-servant of God, Mrs. Mary Hall, Chicago—Up on her be the Glory of God, the Most Glorious!

He is God!

O thou dear maid-servant of God!

Thy letter was received and the contents became known. I ask God to confer upon you new life. Thou hadst asked some questions; that why the blessed and spiritual souls, who are firm and steadfast, shun the company of

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SIGNED ABBAS ABHA GREETINGS

Edy [Signature] Mrs. E. C. Ryd [Signature] 704



Reduced fac-simile of telegram received by Mrs. Corinne True.

degenerate persons. This is because, that just as the bodily diseases like consumption and cancer are contagious, likewise the spiritual diseases are also infectious. If a consumptive should associate with a thousand safe and healthy persons, the safety and health of these thousand persons would not affect the consumptive and would not cure him of his consumption. But when this consumptive associates with those thousand souls, in a short time the disease of consumption will infect a number of those healthy persons. This is a clear and self-evident question.

Likewise, if a thousand magnanimous persons associate with a degraded one, the perfection of those souls will not affect this debased person. On the contrary, this mean person will become the cause of their going astray. Therefore His Holiness BAHÁ' ULLAH says in the Tablets: "Soon will a foul odor be spread, shun it, so commandeth the Omniscient and the Wise. That is, in that

city a stinking odor will soon be spread. You should avoid it. So are ye commanded by His Holiness the Knower and the Wise." That foul odor is that of Violation. Also in the Tablet of Advice He says: "Now do not neglect your Sower, Protector and Educator; and do not choose and prefer others to Him, lest foul and poisonous winds should pass over you."

His Holiness Christ says that the owner of the garden does not leave the dried tree, but certainly cuts it and throws it into the fire, because the dried wood is worthy and deserving of fire.

Again His Holiness BAHÁ 'ULLAH says: "Then, O ye trees of the blessed garden of my bestowal, protect ye yourselves from the poison of the treacherous souls and the stinking winds, which are the association of the poletheist and the negligent ones. So that the trees of existence, through the bounty of the Worshipped (God) be not deprived of the blessed breaths and breezes of love."

In the Persian *Hidden Words* He says: "O my son! The company of the wicked increaseth sorrow and the fellowship of the righteous removeth the rust of the mind." And also He says: "Beware O Son of Dust! Walk not with the wicked and confederate not with him, for the companionship of the wicked changeth the light of Life into the fire of remorse." This is the admonishment of His Holiness Christ and the advisements of His Holiness BAHÁ 'ULLAH.

But your other questions are the proofs of this statement, and there is no need of answering. I pray for thee that thou mayest reach to such a condition that it may become the cause of attaining greatest bestowals. Read thou carefully thy first question. Thou seest that it is this same desire—that is why the friends associate with a reproachable person, and do not expel him.

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

(Translated October 7, 1921, Haifa, Palestine.)

Latest Tablet to Dr. Zia M. Bagdadi.

(Continued from page 232)

the second she wrote that. In short, an answer has been written and is enclosed in your letter. Read this to the Spiritual Assembly—the House of Spirituality—then give it to her and *know this as the standard*. Undoubtedly the unworthy souls must be shunned otherwise the morals will be entirely corrupted.

Upon thee be El-Baha El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Revealed October 7th, 1921. Translated by Dr. Zia M. Bagdadi, Chicago, November, 1921)

"Today I will enclose you two Tablets. One to Doctor Zia Bagdadi and another to Mrs. Mary Hall through Dr. Bagdadi. They are rather important and I think they need to be very much circulated among the friends.

According to the Master's wish and order, I will send you three copies. One is in the envelope together with the Persian, to be sent to Mrs. Hall through Dr. Zia. A second to be sent to Mrs. Parsons, and a third to *Reality* (Magazine) to be published in the coming number. I hope this Tablet will put an end to the foolish ideas some of the friends have that if they are firm in the Cause and Covenant they should not shun the violators or other mean fellows, but mingle with them."

The following is a quotation from a short letter written by Rouhi Afnan (grandson of Abdul-Baha) to Mr. Roy Wilhelm:

"The Candle of the Testament has illuminated all horizons in spite of the people of discord."

TABLET TO ONE OF THE PERSIAN BAHAIS.

He Is Abha!

O thou who art firm in the Covenant!

The radiance of servitude shining from the Candle of the Testament has illumined all horizons in spite of the people of discord; and the renown of the Grandeur of the Blessed Perfection hath caused such an outcry throughout the world that it hath made the limbs of all nations quiver.

All the religions of the world have the loud cry of "Woe unto us" on their lips, and the cry of "Woe to our Faith," which is raised by the ignorant, is heard in the East and West. The Power of the Blessed Cause has such effulgence that it has become apparent to all peoples, and all the nations and creeds have acknowledged and confessed the greatness of the Cause of God.

Had it not been for the injuries inflicted by the party of conceit (the Nakazeen), the world of existence would have been in this day an exalted garden. But the people of conceit, being heedless of this Cup of Wine mixed with Kafur (a fountain intended to be drunk by the true and firm believers), have imagined that they can upset the Standard of the Testament, and that they can disappoint the delivered nations. They have poured forth seditious rumors on the lips and tongues of all people, and they have made calumniating statements, hoping by this means to darken the Light of the Sun of the Divine Covenant, and to mingle the contents of the Pre-Existent Cup of the Testament with the bitterness of Violation.

Far, far distant be it from them to do this!

Jesus Christ—May my soul be a sacrifice to Him!—had only a few followers at the time of His departure. Then, after His departure, all the kings of the world, philosophers of all nations,

learned men of all races and wise men of all creeds, arose to suppress and degrade His Cause; but, finally, all the standards hoisted by those numerous nations were upset, and the Banner of Jesus Christ was fluttering on the loftiest mountain.

Now, praise be to God! that hundreds of thousands of souls have assembled under the Standard of the Covenant through the assistance of the Blessed Perfection. I declare by the Educator of the visible and invisible, it will be evidently witnessed that the descendants of the violators will think their descent as a disgrace, and will disown their fathers and forefathers, just as Akrama, the son of Abudjahl, kept clear of his father; and Kaled, the son of Valid, left his father.

As these darkened souls (Nakazeen) have imagined that the Power of the Divine Testament is but a power of man, and that the Edifice of the Covenant is as one of the baseless foundations of the material world, they are plotting to destroy this Divine Edifice with all intrigues and machinations.

Praise be to God! that the power of Nero, the great Roman emperor, proved impotent to withstand the Cause of Christ; while these weak souls are plotting to resist the Power of the Covenant of God. "Wherefore, take-example from them, O ye who have eyes."

The final result of all the influence, insolence, deception, intrigue and machinations planned by the people of conceit (Nakazeen) will be this: to cause the few drops of Abdul-Baha's blood to be shed, and thus be delivered from this narrow and degraded world, to soar up to the Court of the Greatest Mercy in the Shadow of the Kingdom of El-Abha!

O my God! Let this draw nigh unto me and give me to drink from this cup

which is overflowing with Thine Ancient Choice Wine; cause me to taste of the sweetness of this manifest prosperity, and crown me with the diadem of this great Favor. I yearn for this state! I thirst after this Fountain of Life! And "they who act unjustly shall know hereafter with what treatment they shall be

treated." They desire to cause my death, although the endurance of the material body of Abdul-Baha is a strongly fortified fortress for their protection, and every knowing man testifies of this.

(Signed) ABDUL-BAHA ABBAS.

(Translated 1905)

Unity Through Firmness in The Covenant—The Only Path to Bahai Unity

(Continued from page 228)

fore, in the beginning one must make his steps firm in the Covenant—so that the Confirmation of BAHÁ 'ULLAH may encircle from all sides, the cohorts of the Supreme Concurrence may become the supporters and the helpers, and the exhortations and advices of Abdul-Baha, like unto the pictures engraved on the stone, may remain permanent and ineffaceable in the tablets of the hearts.

"The Second Condition: Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other. Should one soul from amongst the believers meet another it must be as though a thirsty one with parched lips has reached to the fountain of the Water of Life, or a lover has met his true beloved. For one of the greatest Divine wisdoms regarding the appearance of the Holy Manifestations is this: The souls may come to know each other and become intimate with each other; the power of the love of God may make all of them the waves of one sea, the flowers of one rose-garden, and the stars of one heaven."

From Notes taken at Acca, February 26, 1899, by Miss Pearson:

"One thing I ask of you for your own good, and that you must do if you wish to gain the blessing. It is this: To stand firm in the faith, without any wavering. Whatever troubles may come to you or to any of the believers, do not let your

faith be affected by them in the slightest degree, but stand as firm as a rock. Be like Mary Magdalene, whose faith was so strong that it was never shaken, even for a moment, when Christ was put to death; but with steadfast faith in him she went to his discouraged disciples and renewed and rekindled in their hearts the wavering light of their faith by reminding them of the promise their Lord had made to them of his constant presence, and showing them that it was really of little consequence whether he was with them in the body or not. She so encouraged and strengthened them by her words that their faith was confirmed; they became strong as lions and went out teaching in all directions, and by the power of God working through them, the knowledge of God spread all over the earth. Now in the eternal Kingdom their names shine as the most brilliant stars. Even here on this earth their names are remembered with love and reverence by millions. So the best thing I can desire of you is to stand firm in the faith, even if you hear of the most great troubles and sorrows — even if you were to hear that I had been killed or crucified, as Christ was 1900 years ago, let not your faith be in any wise troubled or shaken. Arise for the work of God and His Cause, and you shall see His mighty power working in you, and you will conquer all things; and remember, whether I am on earth or not, my presence will be with you always. But work as if you were all but one soul and one spirit living in different bodies."

"The subject of the Covenant is a very important one."

WORDS OF ABDUL-BAHA

Verily, the Lord hath manifested Himself in this new and wonderful age with the greatest bounty and mercy, which hath never been preceded and whereof the eye of existence hath never seen the like; and it is His Great Covenant and New Testament, as appointed by the trace of His Supreme Pen, through which, and according to clear ordinances and explicit statements, the matter was plainly shown and the branches (sons), twigs (relations), kinsmen and beloved were commanded to obey the "appointed Center of the Covenant." But the Covenant of God and His Testament is a bounty to the righteous and a curse to the wicked. (P. 438.)

Strive so that the odor of violation cease and all come under the protection of the Covenant. (P. 150.)

(From the *Tablets of Abdul-Baha.*)

The subject of the Covenant is a very important one. It is referred to in all the Holy Books; in the Brahmanist, in the Zoroastrian, and more clearly found in the Old and New Testament of the Gospels and of the Koran.

These Covenants referred to in the Holy Books, focalize in the great Covenant of the Bahai dispensation, namely, the Covenant witnessed by BAHÁ 'ULLÁH in His day.

How have the Covenants become manifest in the days of BAHÁ 'ULLÁH?

To illustrate this we will say that just as a certain tree, even before it bears its particular fruit, is known by its former fruit that it is an apple or a pear, or some other fruit, and when that special fruit appears on its branch, it witnesses thereto. Likewise the Covenants taken in former ages were identified by the one established in the great day of BAHÁ

'ULLÁH. Hence BAHÁ 'ULLÁH was the witness of the Covenants given in former ages by the Lord. The Center of these Covenants entered into by the people of former ages with the God of Might and Power and witnessed by BAHÁ 'ULLÁH is the beloved Abdul-Baha. Therefore all the former statements pertaining to the Covenant including the emphatic utterances of the blessed witness, refer to the Center, namely Abdul-Baha. All references to the Testament or Covenant mean especially the Book of the Covenant.

In this His last book, the blessed BAHÁ 'ULLÁH has covenanted with his branches (aghsan), twigs (afnan), and the relatives, as well as all the Bahais in the world, that they must turn to the One "Whom God has willed," that is the Center of the Covenant, Abdul-Baha.

This is the meaning of the Mystery of God, according to the terminology of the One who has given the Mystery of God, or he whom God has willed; but who, according to himself, is known as Abdul-Baha (the servant of God).

He whom God has willed is the fruit of the tree. Hence BAHÁ 'ULLÁH is the trunk, the branches, the root, all except the fruit, which is Abdul-Baha. The coloring, the shape, the form, taste and all the attributes of the tree are in the fruit.

"Hence in the teachings of BAHÁ 'ULLÁH the bounties of BAHÁ 'ULLÁH, the manifestation of His power, His words, have been spread throughout the world by this great soul. The effects of His words have been realized from this great life. This is the meaning of the statement of Jesus Christ—"I shall come in the glory of my Father!"

(From *Flowers from the Rose Garden of Acca*, pp. 31-32.)

2

و حضرت مسیح میفرماید که :-

« مالک بتانی شجرهٔ یابسه را در بستان باقی نگذارد و البته او را قطع نموده بنار افکند چه که حطیب یاس در خود ولایت ناز است »

باز حضرت بهاء الله میفرماید

« پس ای اشجار رضوان قدس عنایت من خود را از سموم انفس خبیثه و ارباب عقیه که معاشرت با شرکین و غافلین است حفظ نمایند تا اشجار وجود از وجود معبود از نجات قدسیه و روحیات انیه محروم نگردد » انتهى

اینست که باید از اشار احتساب نمود و با ابرار معاشر در کمالات مکتوبه و غیره میفرماید « ای پسر من هجت اشار غم بیفزاید و مصاحبت ابرار زنگول بزداید » و همچنین میفرماید :

« زینهار ای پسر خالک با اشار الفت مگیر و مو آنست بخو که بحالست اشار نور جانوا بنا رحسان تبدیل نماید » اینست وصیت حضرت مسیح و وصایای حضرت بهاء الله

و اما مسائل دیگر شما برهان همین بیان است احتیاج بجواب نیست و من در حق تو دعایم نمایم تا حالی یابی که سبب حصول مرهبت کبری گردد و شما مطلب اول خود را درست قرائت نمایند

مسلول معاشرت با هزار شخص صحیح و سالم شود هجت و سلامت آن هزار نفر صحیح و سالم در این شخص مریض و مسلول تأثیر ننماید و از مرض سل نجات بخوید ولی این مسلول چون معاشرت با آن هزار نفس نماید در اندک زمانی جمعی از آن نفوس سالمه مریض و سل سرایت کند این امریست بدیه و واضح و همچنین اگر هزار شخص بزرگوار با نفسی پست و فطرت معاشرت کنند کمالات آن نفوس در این شخص پست فطرت تأثیر ننماید بلکه این پست فطرت سبب ضلالت آنها شود لهذا حضرت بهاء الله در الواح میفرماید « سوف تنتشر هناك رائحة دفء ان اجتباوا ساكدا لك يا مكرم العلم الحكيم »

میفرماید عن قریب در آن شهر رائحة کریهه منتشر میشود باید از آن رائحة کریهه اجتناب نمایند و حضرت عظیم حکیم چنین شمارا امر مینماید انتری و آن رائحة دفء در آن رائحة نقض است

و همچنین در نامه نصیحت میفرماید :-

« حال از مغریس و حافظ و مریض خود غفلت مکنماید و دون او را بر او مقدم و مرج مدارید که مباد ارباب سمومیه عقیه بر شما مرور نماید »

نجم سیر ناختر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسریا اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت قیام مادی و معنوی نوع بشر و یکانه وسیله انتظام و احیای عالم است سخن میراند و مقالات مفیده که موافق این مقصد است تجرأ خواهد

شماره ۱۴ جلد ۱۲ ۲۳ ماه نوامبر سنه ۱۹۲۱ موافق ۱ ماه قول سنه ۷۸ بهائی

الواح مبارکه اخیر

۴

شیکافو جناب دکتور ضیاء افندی بغدادی
علیه بهاء الله الابری

هو الله

ای ثابت بر بیمان نامه شماره سید مرقوم نموده بودید که بعضی از مترلزلین بمن نامه نوشتند و من جواب مرقوم نموده بودم و بعضی اینرا دلیل گرفتند که مصاحبت با مترلزلین جائز این عین خطاست زیرا عبداللہاء با جمیع خلق مکاتبه مینماید حتی با اعدا و این منبعت از رافتات نه استحقاق یکی از نساء شیکافو مکتوبی بمن نوشته در بدایتش اینکه چرا اجبا با شخص بد فطرت معاشرت مینماینه در فقره ثانی مرقوم نموده که : چرا باید نفوس مبارکه از معاشرت نفوس خبیثه اجتناب نمایند

اول انظور نوشته بعد اینطور باری جواب با و مرقوم شد و ضمن مکتوب شماست این جواب را شما

در محفل روحانی بخوانید و با و برید
و این را دستور العمل بدانید
البته باید از نفوس نا لایقه اجتناب
نمود و الا اخلاق بکلی فاسد میشود
و عليك البهائم الابری
عبداللہاء
۷ اکتوبر ۱۹۲۱

۹

شیکافو امة الله سر ماری هول
علیها بهاء الله الابری
هو الله

ای کینز آلہی نامه شماره سید و از مضمون اطلاع حاصل شد از خدا میخواهم که ترا حیاتی جدید بخشد سؤالاتی نموده بودی که چرا نفوس مبارکه روحانیه که ثابت و راستخند از معاشرت با نفوس پس فطرت دوری میجویند این بجهت آنست که همچنانکه

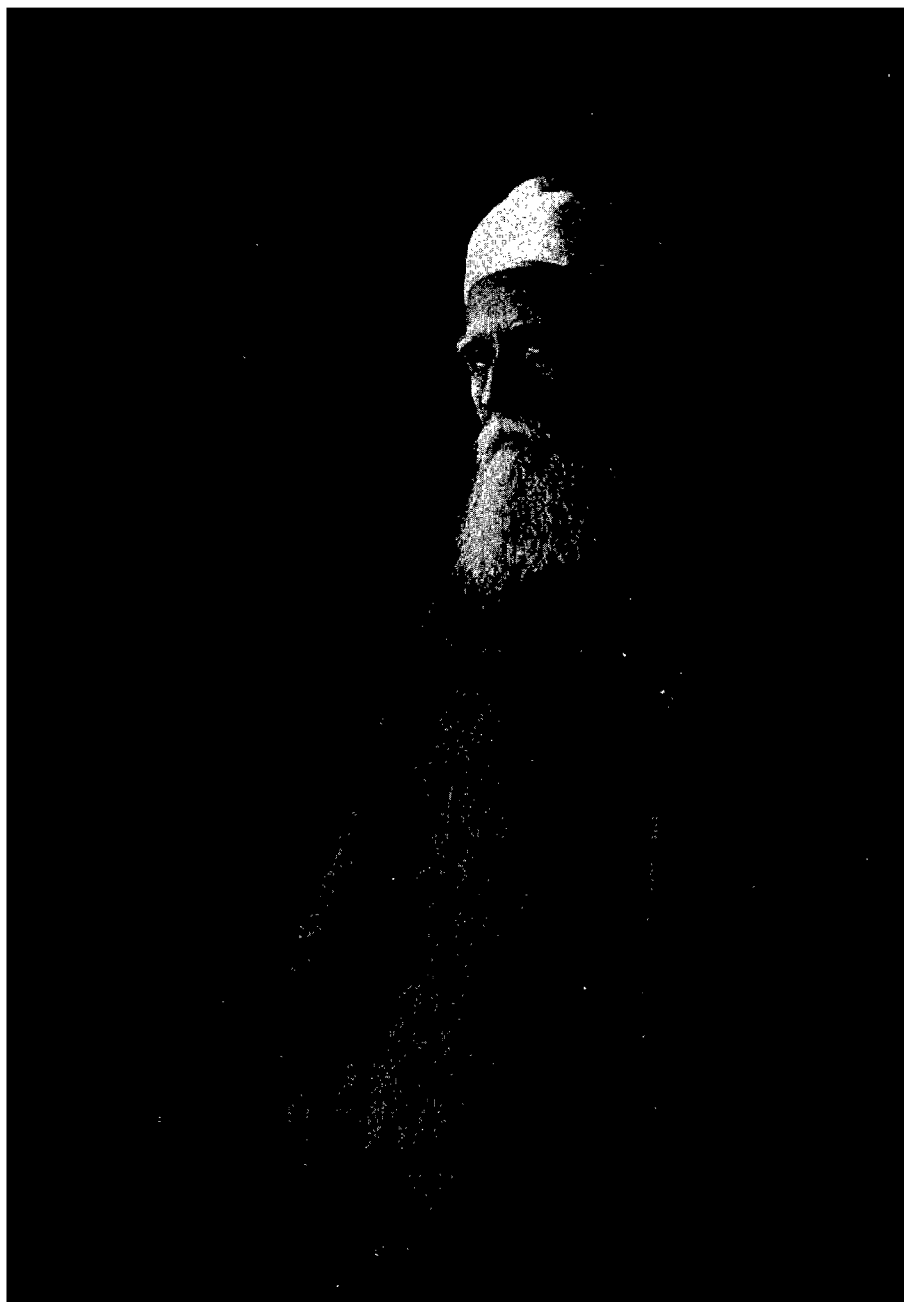
امراض جسمانی نظیر سبل و سرطان سرایت دارد و همچنین امراض روحانی نیز سرایت دارد اگر یک شخص

STAR of the WEST



"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."

Words of BAHÁ' ULLÁH.



HIS HOLINESS ABDUL-BAHA ABBAS

MAY 23, 1844
NOVEMBER 28, 1921

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

Publishers: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

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From Unveiling of the Divine Plan.

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Copy of Telegram to the *Star of the West*.

NEW YORK, N. Y.,

DECEMBER 5, 1921.

STAR OF THE WEST:

ABDUL-BAHA'S FAMILY EXPRESS APPRECIATION DEEP SYMPATHY AMERICAN FRIENDS AND REQUEST CONFIRMATION IN HIS SERVICE.

(Signed) ROY (WILHELM).



HIS HOLINESS ABDUL-BAHA WALKING
UP TO HIS ROOM NEAR THE TOMB
OF THE BAB ON MT. CARMEL

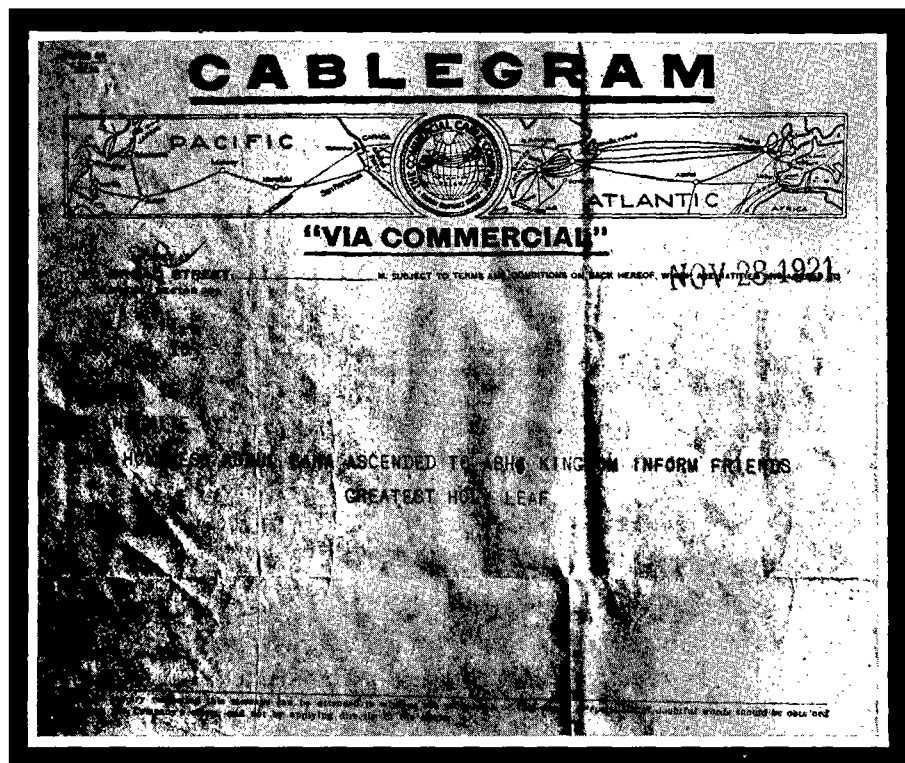
STAR OF THE WEST

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Vol. 12

Massa'ul 1, 77 (December 12, 1921)

No. 15



Fac-simile of cablegram announcing the Departure

The night has come

“His Holiness Abdul-Baha ascended to Abha Kingdom.”

With these words the Bahais of the whole world are stunned.

Some years ago His Holiness Abdul-Baha said: “These great days are swiftly passing and once gone can never be recalled, so while the rays of the Sun of Truth are still shining and the Center of the Covenant of God is manifest, let us go forth to work, for after awhile the night will come and the way to the Vineyard will not then be so easy to find.”

In this world the night has come—

And with it—weeping.

And in the heavenly world?

O for the pen of a Milton, the brush of a Doré and the music of a Handel, to convey a fleeting glimpse of what is transpiring!

If it were according to Divine Wisdom that such a scene be pictured, only the vision and Word of Him who has ascended could describe it!

But His utterance is stilled—

And our pen is broken.

In this hour we find ourselves chanting the *Tablet of Visitation*.

“Ya-Baha-el-Abha!”

“Ya-Abdul-Baha!”

“Ya-Ali-el-Ala!”

—The Editors.

Tablet of Visitation

REVEALED BY HIS HOLINESS BAHÁ 'ULLÁH TO HIS HOLINESS
THE Báb.

Chanted in the Holy Tomb of His Holiness BAHÁ 'ULLÁH and the Holy Tomb of His Holiness the Báb by all Pilgrims, and now chanted by the Bahá'ís of the world in praise of His Holiness ABDUL-BAHA who hath ascended to the Kingdom of ABHA:

THE praise that appeared from Thy Supreme Self and the glory that dawned from Thy most glorious beauty, be unto Thee, O Thou the Manifestation of Grandeur, the King of Eternity and the Ruler of whomsoever is in earth and heaven!

I testify that by Thee was revealed the Sovereignty of God and His Power, the greatness of God and His grandeur; and by Thee arose the ancient suns in the heaven of destiny; and dawned the Invisible Beauty from the horizon of creation; and by a motion of Thy pen the command of “BE!—and IT IS!” hath appeared, the Hidden Mystery of God was unfolded; the contingent beings were created and the Manifestations (of God) were sent forth.

And I testify by Thy beauty the beauty of the Adored One was manifest and by Thy face, the face of the Desired One was revealed; and by a word from Thee there was a separation among the contingent beings, the sincere ascended to the highest summit and the polytheists descended to the lowest degrees.

And I testify that whosoever hath known Thee, verily he hath known God, and whosoever hath attained to Thy meeting, verily he hath attained to the meeting of God;—therefore, blessed is the one who believed in Thee and in Thy verses, and submitted to Thy sovereignty, was honored by Thy meeting, attained to Thy good-pleasure, circled around Thee and was present before Thy throne!

Then woe unto the one who hath oppressed Thee, denied Thee, blasphemed Thy verses, betrayed Thy sovereignty, warred against Thyself, became arrogant before Thy face, contested Thy proofs, fled from Thy dominion and power, and was of the polytheists recorded in the Tablets of Holiness by the Finger of Command.

O my God and my Beloved! send unto me from the right (hand) of Thy mercy and Thy providence the holy fragrances of Thy favors, to draw me from myself and from the world to the side of Thy nearness and Thy meeting. Verily, Thou art the Powerful in whatsoever Thou willest, and verily Thou art the Knower of all things!

Unto Thee, O Thou Beauty of God, be the praise of God and His mention, and *BAHA 'ULLAH*, the Glory of God, and His Light!

I testify that the eye of creation never witnessed an oppressed one, like unto Thee. Thou wert in Thy days in the oceans of calamities! Once Thou wert under the chains and handcuffs; once Thou wert under the swords of the enemies;—notwithstanding all this, Thou didst command the people according to that which Thou wert commanded on behalf of the Knower, the Wise! May my spirit be a sacrifice to Thy afflictions, and my soul a sacrifice to Thy sufferings. I ask God, by Thee, and by those whose faces were illumined with the Lights of Thy face and followed that which they were commanded because of their love for Thee, to remove the veils which have intervened between Thee and Thy creatures, and to sustain me with the good of this world and the world to come. Verily, Thou art the Powerful, the Exalted, the Precious, the Forgiver, the Compassionate!

Pray Thou—My God, O my God!—for the Tree and its leaves, its branches, its twigs, its roots and its limbs, by the everlastingness of Thy exalted names and supreme attributes; then protect It from the evil of the aggressors and the hosts of the oppressors. Verily, Thou art the Powerful, the Mighty!

Pray Thou—My God, O my God!—for Thy servants who have attained and Thy maid-servants who have attained. Verily, Thou art the Generous, the Possessor of Great Bounty; there is no God but Thee, the Forgiver, the Generous!

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HIS HOLINESS ABDUL-BAHA ABBAS

Photograph taken in San Francisco in 1912

“I am with you always”

Words of ABDUL-BAHA.

I say unto you that anyone who will rise up in the Cause of God at this time shall be filled with the Spirit of God, and that He will send His hosts from heaven to help you and that nothing shall be impossible to you if you have faith. And now I give you a commandment which shall be for a covenant between you and me—that ye have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead, I am with you to the end. As ye have faith so shall your powers and blessings be. This is the standard—this is the standard—this is the standard.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

Vol. 12

Sharaf 1, 77 (December 31, 1921)

No. 16

"Now is the separation, O longing ones!"

WORDS OF BAHA 'ULLAH!

Chanted in commemoration of the Ascension of His Holiness ABDUL-BAHA.

He Is God!

The nightingale of separation (perching) on the branch of the horizon (of the word) is warbling (saying): Verily, this is a separation, O longing ones!

The bird of fidelity is singing from the tree of eternity, saying: Now is the separation, O longing ones!

The dove of parting is cooing from the Sadrat of separation, saying: O longing ones, the separation has come!

Say: Verily, the time of union is over and the separation has come through Divine decree; and this is a separation, O longing ones!

The tears are flowing from the eyes of the people of eternity from among the Supreme Concurrence on account of this separation, O longing ones!

The breeze of joy has ceased to blow from the garden of Light on account of this separation, O longing ones!

By God, Verily, the faces of those that are occupying high balconies have turned pale on account of this separation, O longing ones!

The joy of life of everything between the heaven and the earth has changed on account of this separation, O longing ones!

The houries tinged their eyes with tears of blood, when they heard the announcement of this separation, O longing ones!—and they will not adorn themselves with the robes of eternity when they hear the announcement of this separation, O longing ones!

Verily, this is a sorrow with which no sorrow in the kingdom of spirituality can be compared, for the breezes of separation have blown, O longing ones!

Words of Abdul-Baha to Early American Bahais.

*Farewell Words to the First Party of
American Pilgrims, Acca, 1898,
From "An Early Pilgrimage."*

ABDUL-BAHA turned suddenly to us, and raising his voice in a tone so poignant that it pierced every heart, he stretched his hands above us and said: "Now the time has come when we must part, but the separation is only of our

bodies, in spirit we are united. Ye are the lights which shall be diffused; ye are the waves of that sea which shall spread and overflow the world. Each wave is precious to me and my nostrils shall be gladdened by your fragrance. Another commandment I give unto you, that ye love one another even as I love you. Great mercy and blessings are promised to the people of your land, but

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Sharaf 1, 77 (December 31, 1921)

No. 16

“The Master and his whole family narrowly escaped crucifixion”

Letter from Major W. Tudor-Pole.

London, England,
December 2, 1921.

To the STAR OF THE WEST:

We have not cabled to you this week in any official way, as the news from Haifa will have reached you direct by cable as soon as it came here, and our hands have been pretty full in doing all in our power to make the arrangements which are referred to in the enclosed memorandum.

The writer, on behalf of the English friends, and on his own behalf, would like to join with the American friends in prayer and praise for a great and noble life wonderfully lived and finally crowned by a peaceful passing into the Wider Realms. Probably there is no one who knows so well as the present writer that the Master and his whole family narrowly escaped crucifixion on the Mount of Carmel two days before we entered Haifa in August, 1918. This tragic event was only frustrated by the unexpectedly swift advance of Allenby's troops, which forced the Turkish authorities out of Haifa before they even had

time to carry out their terrible threat, or to take the Master and his family with them into the hills as hostages. Knowing all the facts at first hand, I can join with the friends throughout the world in thanksgiving that the last few years of the Master's life were spent in comparative peace and tranquillity, and that his passing over was not marred by any tragic or untoward events.

Shoughi Rabbani and his sister will be returning to Haifa towards the end of the present month, and they will be accompanied by Lady Blomfield, and by Ziaoullah Asgarzade.

We have not yet received any further details from Haifa beyond the first cablegram, dated 3 p. m., 11/28/21, as follows: “HIS HOLINESS ABDUL-BAHA ASCENDED TO ABHA KINGDOM. INFORM FRIENDS. (Signed) GREATEST HOLY LEAF,” but we expect further news hourly and daily, and shall be only too glad to share with you all that is received.

Although it is perhaps early days to discuss the matter, I anticipate that the

American friends will be considering the production of a Memoir, and if the present writer, or any of the other friends in London who have recently been in the East, can be of service in helping you with the material for this volume, we shall be pleased. We are, of course, not satisfied with the references that have been made in the *Times*, *Morning Post*,

in profound sympathy, as is indeed the case with friends throughout the world.

Yours in faith and friendship,
W. Tudor-Pole.

MEMORANDUM

November 29, 1921.

The Master, Abdul-Baha Abbas (H. E. Sir Abbas al Bahai) passed peacefully

12.5.21 - 9.30 AM.

FORM 88
31951

CABLEGRAM



NO. _____ TIME _____ CHECK _____ VIA _____ **Dep. 4** 192**1**

Send the following Cablegram conditions printed on the back

"VIA COMMERCIAL"

subject to the terms and hereof, which are agreed to.

AIX PL3226

TEHERAN 19

BAHAI ASSEMBLIES, WILHELMITE, NYK.

LIGHT OF COVENANT TRANSFERRED FROM EYE TO HEART. DAY OF TEACHING, UNITY, SELF SACRIFICE.

ROUHANI (House of Spirituality)

Fac-simile of cablegram from Persian to American Bahais.

Daily Mail, and other papers to the event, but we have done the best we could, and so far as the *New York World* was concerned, writer saw their representative here late last night, and he hopes that the cable that was sent out to New York was of an accurate and satisfactory character.

The pressure here is so great that at the moment we cannot enter into further details, much as we should like to do so—this is simply a note to assure the American friends that we are one with them

to the Wider Life at Haifa early yesterday morning. The following steps have been taken from this office today:

Friends in England have been advised by telephone or telegram. Mr. Frederick Leveaux of Alexandria has been asked by cable to proceed to Haifa and render all possible help to the family and friends on behalf of the British and American friends.

The Colonial Office has been requested to instruct the High Commissioner at Jerusalem to arrange for official British

representation at the funeral, and to make all possible arrangements needed by the family and friends at Haifa and Acca.

Sir Wyndham Geedes, First Secretary to the High Commissioner, Palestine, has been cabled privately to the same effect. Mr. Shoughi Rabbani, Abdul-Baha's grandson now in England is returning to Haifa immediately.

The Times obituary notice has been arranged and every effort is being made

to prevent inaccuracies or misstatements appearing, in this or any other newspaper.

If the friends in England would wish any other steps taken at this juncture will they communicate with the undersigned, who joins with them in human sorrow for the beloved departed, but who rejoices to know that a peaceful passing has crowned the life of one of the Great Spiritual Sons of Humanity.

W. Tudor-Pole.

Words of Abdul-Baha to Early American Bahais.

(Continued from page 251)

on one condition; that their hearts be filled with the fire of love, that they live in perfect kindness and harmony like one soul in different bodies, *like one soul in different bodies*. If they fail in this condition the great blessings will be deferred. Never forget this; look at one another with the eye of perfection; look at me, follow me, be as I am; take no thought for yourselves or your lives, whether ye eat or whether ye sleep, whether ye are comfortable, whether ye are well or ill, whether ye are with friends or foes, whether ye receive praise or blame; for all of these things ye must care not at all. Look at me and be as I am; ye must die to yourselves and to the world, so shall ye be born again and enter the kingdom of heaven. Behold a candle how it gives light. It weeps its life away drop by drop in order to give forth its flame of light. . . . The time has come when we must part, but the separation is only of our bodies; in spirit we are united forever."

rejoiced, and let your steadfastness grow and increase. For our meeting-place is the Kingdom of God. There shall we meet. I am always in great danger. Perhaps in an hour a telegram may come and everything here be changed. Therefore, hold fast to the Cause of God; be firm, whether I am in this world or not. Wherever I may be—here or in the next world—I will always ask assistance for you."

Extract from a Tablet from ABDUL-BAHA dated December 30, 1905:

"If thou question regarding the trials and difficulties of Abdul-Baha—that is a sea boundless, full of storms and surging. But Abdul-Baha is in perfect peace and composure and in complete joy and happiness and tranquillity; nay, it is for him a ready banquet and an adorned feast. I hope that at the end of this feast and banquet the overflowing chalice of martyrdom will come around to him, and then will he be intoxicated by that wine.

"But as to you. You must not look at the catastrophes of Abdul-Baha. Consider power and strength, and withstand the world for the sake of the love of Abdul-Baha. Bear the persecution of the enemies and the blame of those who oppose. *Under all conditions My soul and My life shall abide with you in this world as well as the world above.*"

From Utterances of ABDUL-BAHA to Pilgrims in 1905:

"If you should receive news in America that I have been thrown into the sea or carried away to an unknown place, if you should receive word that I have been tortured and killed—change not, grieve not; nay, rather, be more firm, be more

روزگار تنگ سخت شود فکر کند که میگذرد
 انوقت ارام و سکون یابد من همیشه در بلا
 و سختیهای خودم فکر میکردم که میگذرد صبر نمود
 شما هم چنین نمائید اگر کسی نتواند صبر کند و از
 شهادت رادارد پس قیام بتبلیغ امر الله نماید
 و در این راه بشهادت رسد بهتر است
 قومو اعلی حذمة امر الله كما قام الحواریون
 بعد صعود حضرت المسیح - باری
 وصیت نامه بقلم مبارك موجود هر وقت
 خوانده شود فوراً آنچه مرقوم فرمودند
 بشما مینویسم طوبی لأهل الوفاء فی الأمر
 وطوبی لكل ثابت فی عهده برادر شما
 احمد

از حیفا بتاريخ ه دسمبر ۱۹۳۱هـ الشکافی
 ای برادر عزیز دکتور ضیاء افندی بغدادی
 در آن شبیکه شمس نیر آفاق از عالم فنا
 غروب کرد و در عالم بها اشراق نمود
 قطعاً در رحمت و عافیت مبارك خللی نبود
 حتی در آن شب دو نفر از اعیان اهل حیفا
 مشرف بودند و بمثل قاعده صحبت و بیانات
 میفرمودند ولی از یکماه قبل اشاراتی
 میدادند که در این عالم يك واقعه عظمی

² وقوع خواهد یافت ولی هیچکس کان
 این روز سیاه را نمیکرد باری
 اسماعیل آقای با وفا بعد از صعود
 مبارك رفت در مقام مقدس اعلی
 زیارت کرد و بعد از اینکه بیرون آمد
 گردن خود را با دست خود برید
 حال ما بین حیات و ممات است در مریضخانه
 و اگر چه هنوز جان بر او باقی هست
 معلوم نیست که خوب میشود یا نه
 دیگر اینکه دو عکس برداشته شده هنوز
 نزد عکاس تمام نشده هر وقت بدستم
 بشما خواهم فرستاد عکس اول وقتی که
 هیكل انور بر روی تخت در اوطاق مبارك
 و قبل از آنکه در صندوق مظهر گذاشته
 شد و عکس دوم وقتی که عرش مقدس
 بر دوش اجبا برداشته در راه کوه کومل
 از بیت مبارك تا مقام اعلی و از دحام خلق
 که موج موج میزد . دیگر این کاغذ را
 بنهایت اختصار نوشتم زیرا قلب حزین جان
 در ناله و فغان - عطا محمد و احمد

فهم باخترا : در شماره های آینده
 شرح تفصیل صعود مبارك چاپ خواهد نمود
 دکتور الاحیاء ضیاء

نجم سیر باختر

قیمت اشتراك سالیانه ۳۰ دلار است بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت و مرقبات مادی و معنوی نوع بشر و یکانه وسیله انتظام و انضام عالم است سخن میراند و مقالات شنیده که موافق این مقصد است قبول خواهد شد

شماره ۱۶ جلد ۱۲ - ۳۱ ماه دسمبر سنه ۱۹۲۱ موافق ۱ ماه شرف شه بهائا

اخبارات حیف

خلاصه تفاسل مصیبت عظمی
صعود مبارک از مکاتیب انباء محرم
آقا حسین آغا :-

از حیف تاریخ ۲۹ ماه نومبر سنه ۱۹۲۱ الی کفر
ای برادر عزیز : بنهایت حزن مختصر
عرض میکنم که شب دوشنبه ساعت یک و نیم
۲۸ ماه نومبر فرنگی سنه ۱۹۲۱ صعود
مبارک حضرت عبدالبهاء با راده خودش
و قریب یافت زیرا در الواح جدید که قبل از
صعود مبارک نازل گشته و هنوز منتشر
نشده این مسئله را واضح و آشکار فرمودند
و همچنین در بیانات مقدسه در وقت شرفیه
احبا و صیت در خصوص اتحاد و اتفاق

میفرومودند حتی باغیا را هم اشاره از صعود
میدادند بعد مینویسم و از جمله فرمایشات
مبارک اینست که - تشتی بین احبا و قریب
نخواهد شد بسبب اینکه جماعه بیت العدل
حکم قرار فرمودند بعدها بسیار از احبا
کذبه ظاهر خواهد شد ولی رجال بیت العدل
دهن این اشخاص را کذب را خورد خواهند کرد
پس آقا میرزا ابوالحسن افغان قبل از صعود
مبارک بر او کشف شده که صعود مبارک
تمدیک است و چون نتوانست تحمل کند
خودش را در دریا انداخت و غرق شد
و از جمله فرمایشات و نصایح مبارک از برائی
و همه این بود - و لا تلتقوا انفسکم باید یکم
الی التملکه یعنی لایحوز از تنقلوا کما فعل
میرزا ابوالحسن افغان اگر هرگاه بر احد

STAR OF THE WEST

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"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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SHOUGHI EFFENDI RABBANI

Grandson of His Holiness ABDUL-BAHA

GUARDIAN OF THE
BAHAI CAUSE AND
HEAD OF THE
HOUSE OF JUSTICE

(COPY OF CABLEGRAM)

January 16, 1922.

Haifa, Wilhelmitte, N. Y.

In will, Shoughi Effendi appointed Guardian of Cause and
Head of House of Justice. Inform American friends.

(Signed) GREATEST HOLY LEAF.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

Vol. 12

Sultan 1, 77 (January 19, 1922)

No. 17

The Ascension of Abdul-Baha

Account from Newspapers and Letters, received and translated by Dr. Zia M. Bagdadi, December 1921, Chicago.

[Article from newspaper *Annafir*, Haifa, December 6, 1921.]

"THE MOST GREAT CALAMITY—THE DEPARTURE OF THE
PERSONIFICATION OF HUMANITARIANISM,
ABDUL-BAHA ABBAS."

HIS Holiness Abdul-Baha Abbas departed from this earthly world and ascended to the Most Glorious Abha Kingdom, November 28th, at 1:30 a. m., 1921, at Haifa, Palestine. The funeral was on Tuesday, November 29th, at 9 a. m.

Brief Life History of Abdul-Baha

He was born in Teheran, Persia, on May 23, 1844, on the same day as the declaration of the Bab, the first Herald of the Bahai Cause. After the martyrdom of the Bab the name and fame of BAHA 'ULLAH was spread throughout Persia to such a degree that the Shah was frightened and exiled BAHA 'ULLAH and his family to Bagdad. At that time Abdul-Baha was about nine years old. There in Bagdad he remained with his father for eleven years. The people became immensely attracted to him and were inspired by his infinite wisdom and teachings. The pilgrims from Persia travelled to see him and his prison was a new "Mecca" to them and they flocked around him seeking his guidance and blessing. This alarmed the Shah of Persia and he requested the Turkish government to exile them away from the Persian border, i. e., Mesopotamia. The Turkish government accordingly ban-

ished him to Constantinople, and later to Adrianople where they remained for five years.

The number of pilgrims and visitors from all parts of the East kept increasing to such an extent that the sultan of Turkey became alarmed and after consultation with the Persian government the prisoners were sent to the Most Great Prison in Acca, the oldest fortified city on the coast of the Holy Land. Here Abdul-Baha remained a prisoner for forty years, surrounded by the spies of the Sultan Abdul Hamid, enduring untold sufferings from the tyrannical Turkish rule.

In 1892 his father, BAHA 'ULLAH, ascended to the Supreme Kingdom and his physical body was laid in Bahjee, near Acca. In 1908 Abdul-Baha was freed from the prison city by the declaration of the New Constitution when Sultan Abdul Hamid was dethroned and imprisoned. Abdul-Baha then built a home for himself in Haifa, and on Mount Carmel he built the Tomb for the Bab. Later he brought the remains of the Bab and laid them in that most beautiful and sublime shrine.

Abdul-Baha left his sister, "The Greatest Holy Leaf," his wife, "The

Holy Mother," and four daughters, Zia Khanum, the mother of Shoughi Effendi Rabbani and the wife of Mirza Hadi; Rouha Khanum, the wife of Mirza Jalal; Touba Khanum, the wife of Mirza Mohsen, and Monever Khanum, the wife of Mirza Ahmad Yazdi. Abdul-Baha was the example of virtue, purity and perfection. He was famous in the East and in the West. His followers are counted by the thousands, throughout the world. He was the essence of dignity and kindness personified. He was very patient, merciful, affectionate and a sea of wisdom. He was in love with charity, generous and tender to the orphans and widows. He was the hope of the hopeless and the help of the helpless. We had the privilege of meeting him many times, and here we are tempted to mention what we heard once from him: "God is the Creator of all the creatures. He made men to dwell in His land and He made them rulers of whatsoever exists of animals, vegetables, minerals, water and air. He did not make any distinction one from another. Then the people divided this land into sections and named one "England," another "France," "Germany," "America," etc., and they began to fight and make battle. He created man gentle, peaceful and social, without sharp claws and long canine teeth. Then man invented the sword and death-dealing instruments. Therefore, universal peace must be established, religions must be unified and equality must be accomplished." Abdul-Baha had a supreme station in the estimation of the kings of the earth. General Allenby, at the time of his occupation of Haifa on September 23, 1918, received a special order from the King of England to call and inquire about the health of Abdul-Baha. The king also knighted Abdul-Baha, giving him his highest medal and the title of "Sir." But Abdul-Baha accepted it only for the sake of pleasing the king, and not because he cared for anything of that kind. Abdul-Baha spoke in Persian,

Arabic and Turkish with the utmost fluency and eloquence. In appearance he was most gentle and attractive. His hair and beard were silvery and luxuriant. His smile incomparable. His face majestic and dignified. His body perfectly built. His forehead like a dome, and his dress was similar to that of all the ancient prophets. Abdul-Baha seldom suffered from physical diseases or illness, and not until three days before his departure did he feel indisposed and rested in a room in his house, where many people called on him. At five p.m. on the night of his departure two of the notables of Haifa visited him. They asked if he would like to change his room. He said: "I saw in a dream that I should occupy this room and not choose another one. I have now stopped building on the surface of the earth and I will build within the earth." He even walked to the door with his visitors to bid them farewell. Then he returned to his room and many times spoke of the approach of the end of his physical life, and that it was only a matter of numbered hours. Abdul-Baha has left a complete will, a covenant, which when it is read his wishes regarding the future affairs of the Bahai Cause will be known.

The Funeral Procession of Abdul-Baha —The Momentous Hour.

When the clock struck nine, Tuesday morning, November 29, 1921, the wide street, Allenby Road, was congested with the crowds from its starting place to the summit of Mount Carmel. The hearts were throbbing, the breasts heavy, the tongues dumb. Quietness and homage prevailed and the throng was a solid mountain. In the front ranks of those who came to pay the last tribute of love and farewell were Sir Herbert Samuel, the Governor-General of the Holy Land, and the members of his staff, who came from Jerusalem to attend the funeral. Mr. Sims, the Governor of Phœnicia, the Consuls of all the Governments, the Mo-

hammedan, the Christian and Jewish religious leaders, his relatives and his followers, who were burning with their grief, shedding their tears, throwing themselves on his casket, giving their last kisses to it—those kisses so filled with heat and yearning that they would restore life and bring back the soul to the stilled body if life could be restored and the soul could be brought back. Then, when they withdrew from that thrilling stand and painful scene, their sobs and moans were raised. Their cries and tears burst forth as the casket, with what it contained of Wisdom, Eloquence and Knowledge, was carried on the palms of the hands of the men.

The casket was of plain white wood covered with precious Persian shawls. The procession moved, surrounded by the crowd of onlookers and encircled by the sorrowful hearts. In the fore ranks was a company of police and their officers; then the Mohammedan and the Christian Boy Scouts with bands and flags; then the personal guards of the Consuls; then the leaders of the various Mohammedan sects were in front of the casket, chanting heart-touching hymns. Behind the casket marched the Governor-General and his staff with utmost dignity. The procession proceeded with perfect order until it arrived half way up the summit of Mount Carmel; then all stood silent, immovable, as if birds were perched upon their heads. . . .

Notwithstanding the uphill climb none showed any signs of fatigue until they arrived at the Tomb of the Bab. It was then 10:20 a. m. The casket was placed on a dais near the high and majestic Tomb which commanded the most beautiful view on Mount Carmel. The Governor-General and his staff, the learned and the leaders of all sects made a ring by standing around the casket. When all the people in the procession had arrived at the Tomb, it made a scene such as Haifa had never witnessed before.

Eulogies given by the Leaders and the Poets of the Mohammedans, Christians and Jews of the Holy Land.

Yessif Effendi El-Khatib, a famous Mohammedan orator, was the first speaker. He said: "O Arab and Persian gentlemen: Why do I see you gathered here? What are you contemplating and of what are you thinking? Is it of death, or the living dead? Every day caravans of dead men pass before your eyes, yet you do not pay attention to them. Then for whom are you weeping? Is it for the one who was great yesterday and today in his departure is greater? Is it for the one whom you call your guide and philosopher? There should be no weeping for the one who departed to the eternal world. Then weep for the loss of bounty and courtesy! Mourn for the loss of knowledge and generosity! Weep for yourselves because you are the losers! As to him whom you have lost, he is no other than one departed from your mortal world to the immortal and everlasting realm. Weep for one hour for the one who has wept for you for eighty years. Look right and left, East and West, and tell me the true news. What a vacancy has taken place in nobility and dignity; what a pillar of peace has tottered; what a fluent and eloquent tongue has become silent! Ah me! Calamity is devoid of a grief-stricken heart and weeping eye; it has left you young people to mourn your elders, and made you elders to mourn your youth! Woe unto the poor, for charity has left them! Woe unto the orphans, for their merciful father has gone away from them! Would that Sir Abdul-Baha Abbas could be redeemed by precious souls, for then they would be sacrificed to him! But this is the will of God, and nothing can stop it. Which one of his perfect deeds can I mention to you when they are greater than can be mentioned and more than can be counted! It is sufficient to say

that in every heart he has left a glorious trace and on every tongue a beautiful mention. One who leaves behind him such a glorious history and eternal memory is, indeed, not of the dead! O family of Abdul-Baha! Console yourselves with patience, because it is impossible for an oriental or an occidental to comfort you and not find himself in more need of consolation!"

Abraham Effendi Nasser (one of the most celebrated Christian writers) was the second speaker. He said: "'I wept for the departure of my Master and anyone like me will weep for the departure of his Master.' For whom is this mourning and shock? What is this weeping and crying? What has happened to the people? Has a mountain sunk into the earth? Or has the earth quaked? No; not this, nor that. It is that Abdul-Baha, the great soul of bestowal, has departed. 'They took him out and all are weeping. It is like the shock of Moses when Mount Tohr fell.' O what a calamity is this! It is a national loss and an universal ordeal, for the roots of the heart are cut out and in such a thrilling moment the garments are rent asunder. O my burning heart! In the passing away of the Master, Abdul-Baha, the mountain of charity and generosity has fallen! The echo of his departure sounds in all parts of the world. Therefore humanity is painfully suffering; the tongues are repeating the mentioning of his abundant bounties; the eyes are weeping, and the hearts are bleeding! Ah me! Abdul-Baha lived about eighty years and the miracle of his life was like the lives of the prophets. He has trained, taught, assisted, rescued and guided the souls to the straight path. He brought upon the people great glory. O people, listen: Abdul-Baha is not dead, nor is the light of BAHÁ'ULLAH extinguished. Far from it. His rays will ever remain shining. Abdul-Baha, the beloved of BAHÁ'ULLAH,

has lived a life from which emanated the significances of the mortal. Therefore, the spiritual took the place of his physical life. And he ascended from this world to the Paradise of the Lord as a pure angel accompanied by his good deeds and his sublime attributes. Yea, O my people! You are taking the body of the great one whom we have lost to its last resting-place, but rest assured that your Abdul-Baha will remain forever living among you in the spirit, in his words, in his sayings, in his qualities and in all the essences of his life. We are bidding farewell to our physical Abdul-Baha, as his physical body disappears from our sight, but our spiritual Abdul-Baha will never leave our minds, our thoughts, our hearts, and his mention will never depart from our lives. O Abdul-Baha! O thou great and generous one! Thou art resting now. Thou didst bestow life upon us, guided us and taught us. Thou hast lived among us, great, with all that the word greatness means. Verily, we glory in thy deeds and thy sayings. Thou didst raise the station of the East to the highest pinnacle of glory. Thou didst perform and complete thy efforts. Therefore thou hast gained the crown of Majesty. O ye branches of the Tree of Abdul-Baha! I come to you. I am the sorrowful one. I ask my Lord to bestow upon you a beautiful comfort and to console us by protecting you."

Professor Mohammed Murad Mufti, Mohammedan Judge of the Judicial Law and the Moslem Chief of Haifa, was the third speaker. He said: "When nations lose one of their great men, whether he is great in his knowledge or great in his generosity or great in his politics or great in his principles and his benevolence, they comfort themselves in this: that there must come out from among their sons a genius who will become a successor to that great departed man. But the calamity of the world of

humanity in the loss of the benevolent Abdul-Baha cannot be compared to any other calamity, because his vacancy will never be filled by any of the people. I do not like to exaggerate in praising this great personage, because his generous hands in the path of service to humanity and his philanthropic deeds none can deny, save one whose eyes God has blinded. Abdul-Baha was great in all the stages of his life. He was genius itself, high in character and had the best reputation. He was famous in the East of the earth and in the West. He possessed this exalted station through his untiring work and he gained the highest place in the hearts through his help to the helpless, his rescue of the hopeless and his comfort to the afflicted. Abdul-Baha was a great, learned and remarkable professor. Even if his physical body has disappeared from the eyes, his immortal deeds will never disappear from the minds. Even if the physical Abdul-Baha has passed away, his name will never pass away. O thou benevolent one who art departed! Thou hast lived greatly and thou hast departed great! This big and majestic procession and this overwhelming gathering is only a brilliant proof of thy greatness in life and in death. But who is to help the poor after thee, O thou whom we have lost? Who is to assist the hungry and the distressed? Nay, rather, who is to succor the widows and the orphans after the departure of the one who is the embodiment of goodness, kindness and humanitarianism? Then rest thou comfortably in thy resting-place. Thou knowest what is the end of the life of one possessed of such qualities. Verily, he is a miracle in his deeds and eternal in his work. May God inspire thy family and relatives with beautiful patience in this great calamity." . . .

Professor Abdullah Effendi Mukhlis
(one of the distinguished, learned Mo-

ammedans) was the fourth speaker. He said: "Have you seen the sun set, the disappearance of the moon and the falling of the stars? Have you heard of the crumbling of the thrones, the leveling of the mountains? Have you felt the thrilling and dreadful tragedies that are caused by the accidents that occur in experimental innovations that make the souls and the hearts and the bodies tremble? All such tragedies cannot be mentioned in comparison with our most great calamity for which it behooves us to rend our hearts. . . . Yea, the sun of knowledge has set; the moon of virtues has disappeared; the throne of glory has crumbled, and the mountain of kindness is leveled by the departure of this benevolent one from the mortal world to the immortal realm. I do not need to explain the sublimity of the great one whom we have lost or to enumerate his great qualities, for all of you who are just are witnesses and can testify to what has been given him of personal beauty, beauty of his character, greatness of his heart, vastness of the sea of his knowledge and generosity. Alas! who after him will feed the hungry, clothe the naked, rescue the distressed, guide those astray, help the widows, assist the orphans and satisfy those who thirst for knowledge from his pure fountain and beautiful rose-gardens? Nay, rather, who will after him address the meetings, stand in the pulpits, use the pen and paper? All are left without their only banner, their incomparable hero and their shining moon. I beg your pardon if I fail in doing my duty as far as faithfulness is concerned or if I am unable to pay the generous one who has departed what he deserves of the best and highest praise, because what my tongue utters has emanated from a tender memory and broken heart. Indeed, they are wounds and not words; they are tears and not phrases. . . . And you, O Bahai gentlemen! This is

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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not your calamity alone. Nay, rather, it is a blow to Islam, and a calamity for the whole world, of the past and the present. The teachings of BAHÁ 'ULLAH and Abdul-Baha are spread in the East of the earth and in the West and the Bahais, who are very numerous, join with us in this commemoration. O, I can well imagine what the Bahais are going through today when they receive the shocking news by cablegrams. O how they are seeking patience, but are not finding it; asking for consolation, but cannot gain it, and looking for comfort, but cannot find the way. Therefore the sacred countries of Hijaz, Egypt, Damascus and Persia that have produced this precious jewel and priceless pearl, is sharing with the Holy Land its grief and sorrow for the generous one who has departed and now is resting in the heart of Mount Carmel, the dwelling-place of Elijah and Joshua and the rest of their prophet brethren. May God send upon us and unto you reward and recompense, bestow upon us and unto you patience for this calamity. 'This calamity has made all previous calamities to be forgotten. But this calamity will never be forgotten.' "

Sheikh Younis Effendi El-Khatib (a noted Mohammedan poet) was the fifth speaker. He recited a poem that he composed: " 'God has ordained the departure of Abdul-Baha, who is the Lord of virtues, perfections and wisdom. The people are weeping and mourning because of the separation from the one who was the eye of all time. He planted favors in his sublime rose-garden. They grew and bore sweet fruits. The creatures are the collective witnesses of his perfections and deeds that surpassed everything. . . . ' "

His honor Bishop Bassilious (the leader and head of the Greek Catholic Church of Haifa) was the sixth speaker. The Bishop spoke in the praise of Abdul-Baha, especially mentioning his remarkable, majestic personality and his matchless philanthropic deeds toward the poor.

Wadie Effendi Bistany (one of the brightest Christian youths and poets) was the seventh speaker. He recited a poem that he composed: " 'In the souls and in the minds thou art immortal. One like thee, who has all perfections, virtues and honors, is eternal. . . . ' "

For thy departure they are weeping in grief. In their hearts thou art, and thou art their hope. In their eyes thou art ever present, and so is thy father, BAHÁ 'ULLÁH. Acca has embraced him (BAHÁ 'ULLÁH) in its delightful place, Bahjee; and Haifa has opened its bosom for thy tomb, Abdul-Baha. O Abdul-Baha, son of BAHÁ 'ULLÁH! Men die, but their names live. O Abdul-Baha, O son of BAHÁ 'ULLÁH! May my soul be a sacrifice to one like thee. Thou art the all-wise, and all else beside thee are only learned. What can the poets say in thy day? Thou hast dawned in the West—then its morning appeared. They have seen thy light from afar and we are flooded with thy effulgence. O Abdul-Baha, O son of BAHÁ 'ULLÁH! Thou wert just as God wanted thee to be and not as others wished. Thou hast departed in the Holy Land wherein Christ and the Virgin Mary lived. The land that received Mohammed; the land the dust of which is blessing and wealth. The land we consecrate, even if it oppresses. Therein is a paradise and a heaven. The tombs of the saints shall not be degraded; the souls will be their sacrifice. We shall be sustained by this Tomb and the One it contains. The covenant of love and devotion will remain forever between us. . . ."

Mr. Salomon Bouzaglo (one of the most progressive Jewish leaders in Haifa) was the eighth speaker. He spoke in French. He said: "It is very strange in this infidel, faithless and absolutely materialistic age that there should appear such a great philosopher as the one whom we mourn, Abdul-Baha. It is he who speaks to the hearts and consciences, satisfies the thirsty souls with his teachings and principles which are known to be the best foundation for all religions. He knew how to convince, with his words and explanations—the greatest orthodox of the age. As to his life, it was the living example of self-sacrifice, preferring the good and the

welfare of others to his own. Blessed are those who were near him, for they have read in him the greatest page of religious and social philosophy. Since the days of Aristotle until this day all philosophers and social reformers have been fanatically using every means to uphold their own sectarian and limited theories, and woe unto whomsoever disagreed with them. But here with Abdul-Baha there is no prejudice of any kind. All men are brothers. Here is found the essence of humanitarianism and the best principles of all the religions. The Jewish, Christian and Moham-medan prophets who were seeking to establish such a spiritual brotherhood are in this day stretching their arms to embrace the Prophet Abdul-Baha and his sacred principles. The philosophy of Abdul-Baha is plain and simple, but it is big and comprehensive. It conforms to every human taste and by its virtues all prejudices and superstitions vanish. . . . The philosophy of Abdul-Baha is original. It is logical, reasonable and scientific. It is clearly evident that the age needs such a philosophy. In spite of our dependence upon the power of inventions, discoveries and scientific researches, human hearts are singing the melodies of universal peace. Abdul-Baha, and before him BAHÁ 'ULLÁH, have carried on their shoulders this glorious work—the establishment of universal peace. There are two factors, two things that always separated or differentiated the East from the West. On one hand you see the West striving to discover the secrets of nature, to bring out the hidden things and make science grow by all that it can, through inventions and discoveries. On the other hand, you see the East as the dawning-place of the great prophets, the founders of religions and law-givers. They spread and grow and the hearts and the souls become filled with their spiritual lights. Therefore the East and the West are rivals. The first is exalted

by its religions, and the second by its inventions. Both are essential for the life of our body politic. Abdul-Baha has departed at Haifa, Palestine, the Holy Land, wherein the prophets appeared throughout centuries and ages, and this fact has been demonstrated today in the departure of Abdul-Baha. We are not the only ones who are weeping for him in whom we take pride. Nay, rather, there are many in Europe and America and in all the world who thirst for his universal principles which are conducive to real brotherhood, who are weeping, too, for missing Abdul-Baha. Abdul-Baha has departed after remaining some forty years in the Turkish prison city Acca. Bagdad, the capital city of the Abbasi kings, also had witnessed his and his father's imprisonment. As to Persia, the ancient cradle, it had rejected its children! Does not it seem that there is a divine wisdom in all these affairs in specializing the Holy Land to be, as it always has been and always shall be, the source of higher and more spiritual idealism?"

Sheikh Assad Shkeir (a most prominent Mohammedan scholar and statesman) was the ninth speaker. He said: "The ancient and modern Mohammedan Arabs have been accustomed to hold ceremonies to eulogize their departed ones for certain purposes: (1) To teach some good lessons to those who are present and can hear; (2) To awaken the heedless and the negligent; as the prophet Mohammed once said to Omar, 'Death is a sufficient teacher;' (3) To encourage the hearers to follow in the steps of the departed one and to characterize themselves with his excellent morals and good deeds; (4) To comfort his family and his people by mentioning of his sublime qualities; then the hearts will sympathize with them and this will lighten some of the heavy burden of the painful calamity; (5) That every thoughtful soul may gain according to his capacity

and insight; it should be evident that every creature voluntarily lives and goes about; thinks, assists, teaches and administers; often, with the assistance of his Creator, he investigates the Manifestations of his perfection. Then the end comes. I am grieved over such eulogies. The Master, Abdul-Baha, is considered one of the inhabitants of Acca because these inhabitants lived with him for more than forty years. His meetings were meetings of learning wherein he explained all the heavenly books and traditions. His philosophy includes all philosophy, ancient and modern. His philanthropies to the widows and orphans were never interrupted. Whenever a friend of his passed away he never forgot the survivors with his charity and generosity. He had so great a station; yet he never failed to help the distressed! In the winter season he met with the learned and notables of Acca at the home of Sheikh Ali Meeri, and in the summer the meetings were held in a court in the Fakhoreh (near the home of BAHÁ'U'LLÁH). In both of those meetings the attendants found him a book of history, a commentary on all the heavenly Scriptures, a philosophy of the pages of contemporary events that pertain to scientific or artistic topics. Then he moved to Haifa, and then went to Europe and America where he gave comprehensive and eloquent addresses and exhortations. His intention was to bring about unity among religions and sects and to remove the severe strife from their hearts and from their tongues, to urge them to take hold of the essence and let go the nonessential. He did that by presenting his message in a scientific manner. A group of Persians and others criticized him and found fault with his ideals in pamphlets they published and spread. Nevertheless, without paying any attention to their criticism and oppositions, nor being hurt by their hatred and enmity, he

وچه از بخار چم از اداره حکومتی و چه از مدرسه های اسلام و نصاری و یهود بسته بود
و در این روزهای حزن تلغزافات متعدده از یار و ایثار از جمیع نقاط عالم میرسد و جمیع
از احتراق قلب و حزن و فراق بود که اگر بخواهیم صورت آنها را بنویسیم يك كتاب ميشود
باری روز دوشنبه و سه شنبه عکسهای متعدد با اشکال مختلفه که در حرکت
و سکون بوده اند چه در وقت حرکت عرش مبارک و چه در وقت آمد و شد جمعیت
در مجلس تعزیه برداشته شده

با این شرح واقعه فاجعه مؤلمه و مصیبت عظمی با چشم کریان و دل بریان
و حال پریشان و دردی درمان چون یتیمان با بجه تمام معروض داشتیم که یار
با وفا و ثابتین بر عهد طلعت مبارک حضرت عبدالجبار ارواحنا لرمه الاطهر
الشریف فداء الحلاع یابند

خیم باختر از جناب آقا محمد حسین کهر بانی یزدی نضایت ممنونیت
و تشکر دارد که اخبار فوق را باین دور افتاده کان را ارسال نموده
و ذکر الأجاء ضیاء

went forward and proclaimed his teachings. It is the law of God among His creatures—a law which will not be changed—that the originator and declarer of principles must inevitably have those who agree and praise and those who disagree and reject."

Mohammed Effendi Safadi (a highly educated Mohammedan poet) composed and read a poem:

"On Sunday night heaven was opened and the spirit of Abdul-Baha flew with its glory.

It was received and entertained by the prophets.

He was washed by the Water of Paradise.

All the people reverently walked for him, even the Kings and their Governors.

O Mount Carmel, thou art now more proud than the heaven, for thou hast become the holiest mountain.

Abdul-Baha, thou art now missed by those thou didst care for; thou didst cure their ailments and thou wert their remedy.

I shall weep with tears for thee as long as I am living; how often thou didst wipe them with thy hands;

It is befitting that the creatures should weep for thee, because in thy departure they have lost their moon and intelligence.

God is great: Adam, Moses, Christ and Mohammed have sung praises to thy soul, yearning for its meeting.

If I could, I would have composed a poem of the jewels of the stars for the praise of the people of Abdul-Baha."

5

که یار و انبار کوچک و بزرگ فقیر و غنی زن و مرد بدون اختیار چون سیلینا دمع از عین جای
 و سار نمودند ازیرا از اصرار قلب خطابه ها داد میشد و همه آنها مقرومذ عنند بر برگرد
 حضرت قبله آفاق عبد الیهاء و اظهار تا سفینه بودند ناله و فغان از محرومیت خود
 از لقای مبارک می نمودند خلاصه اگر بخوایم شرح خطابه های آنها را بیان نمایم از عهد
 برینام باری انشاء الله بقدر امکان جزئی از خطابه ها مع متفرقاتی که در روز نام
 چاپ شده در ضمن این عریضه ارسال خواهد شد که یاران آگاه می آیند که چه نوع قلم
 انبار شهادت می دهد بر بزرگواری این ذات مقدس که جوهر جمیع انبیاء سلف است
 الفضل با شهادت به الأعداء تا چه رسید یاران خلاصه پس از اداء خطابه ها
 عرش طهر را نقل دادند در اوطاق وسطی در مقام اعلی که همیشه در ایام
 مبارک روزهای یکشنبه مجلس عمومی میشد و همان روز بعضی از اجبا از اطراف یعنی
 طبریا و نقیب و عدسیه و ابوسان و بیروت و شام و قدس و یافه وارد شدند و در
 آن یوم جمعیت زیادی از یار و انبار دوست و آشنا در ذهاب و ایاب بودند الی نیمه
 شب و فردای آن روز که یوم چهارشنبه بود از صبح تا وقت سحر از محترمین انبار از
 شهرهای دیگر مثل بیروت و شام و قدس و عکا و حیفا و غیره بعضی با او تمویل
 و بعضی باره آهن آمده روز چهارشنبه اجبای مصر آمدند باری پس از صعود
 مبارک سفره عظیمی گسترده شده که یار و انبار دوست و آشنا فقیر و غنی از اوینا
 و ملل و اجناس مختلفه شبانه روز بر سر سفره نعمتش شمع و روزی خوار بودند
 بدرجه سفره عظیمی بود که شبانه روز چند گوسفند ذبح میشد دیگر چه
 عرض شود از سوزش قلوب یار و انبار حق فقرا چنان ناله میکردند که سنگ را می کناخت
 و جگرها را بریان می نمود فقرا بیکدیگر میگفتند کی دیگر ببارسیده گویند و احسان میاید ماها
 یتیم شدیم بعد از این باید برویم و بمیریم این ناله ها بود که اگر بر هر تنگی بخورد آب میشد
 باری روز سه شنبه که عرش مبارک را حرکت دادند دکانهای انبار چه از کبه

۴ کساف بودند معاونت حاملین عرش می نمودند صف پنجم عرش مبارک با حاملین که از
 طرف بالا اعمار گرفته و بعضی از آنان چنان فرست مغرور و سرفراز می شدند و با اعمار دیگر
 فرست نمیدادند که از یکدیگر بقوه و التماس می ربودند و با از طرف پایین اجبا مغرور و سرفراز
 بودند صف دهم در عقب عرش مبارک حضرات افان و محترمین اجبا صف یازدهم
 حکومت قدس و اعضای حکومت حینا و عکا و قناصل دول خارجه بالباسهای رسمی
 صف دوازدهم نفوس محترمین از تجار شهر صف سیزدهم جماعتی از اصناف
 کسبه صف چهاردهم از زنهای بهائیان و اسلام و نصاری و یهود
 این جمعیت صفوف مذکوره و نفوس هر جمعه متاثرانه با چشم گریان و پای پیاده حرکت
 بسوی مقام اعلی در تشییع عرش مبارک می رفتند پس از جمعیت او تو بیل ها و کالسکه ها
 خالی در عقب جمعیت حرکت می نمودند باندازه جمعیت و از دحام خلق زیاد بود که در
 حین ورود صف اول در مقابل سافروخانه مقام اعلی تازه او تو بیل ها و کالسکه ها
 از درب بیت مبارک حرکت می نمودند و این صفوف حتی او تو بیل ها و کالسکه ها
 مثل زنجیر یکدیگر وصل و ملزوم بود ^{پایه} پس از ورود عرش مبارک در
 مقابل مقام اعلی در روی میزی گذاشتند و حکومت قدس و اعضای حکومت حینا و عکا
 و محترمین شهر و حضرات افان ها و اجبا در حول عرش مبارک مجتمع و در آن حین
 نه نفر از اعمار اسلام و نصاری و یهود خطابه های مفصل دادند و این
 اشخاص نفوسی بسیار محترم هستند که یکی از آنها مفتی شیخ الاسلام شهر است
 و دیگری قاضی و یکی قلیس و رئیس مذهب روم کاتولیکی و دیگری از اعیان ملت یهود
 که بالسان فرانسوی خطابه بسیار موثری دادند و خطابه نیز از شخصی آخوندی
 که از رؤساء دین اسلام است و خطابه از شیخ اسعد شقیر که از مندوبین و نمایندگان
 مجلس دولتی اسلامبول بوده و سه نفر از اعیان مسیحیان که با علم و فضل بودند
 فی الحقیقه از خطابه های آنها عالم بهیمان آمد شور و وله در حالت بکا، دست داد

عظیم جمع بیم دوشنبه بامر حضرت ورقه علیا تلغرافها با طرف عالم ارسال شد باین مضمون
(حضرت عبدالبهاء قد صعد الی الملكوت الابهی) الورقة العلیا
 وان روز از جمع تا نیمه شب جمعی زیادی از یار و ایثار و کسبه و تجار و بزرگان و مأمورین
 حکومت از هر طائفه و ملا مختلفه در ذهاب و ایاب بودند آنروز در بیت مبارک و در منزل
 جناب آقای میرزا جلال و در مقابل بیت مبارک در میدان گاه انقدر جمعیت وارد حاکم بود
 که اگر یک نفر میخواست عبور کند بصعوبت تمام نیز نمیتوانست و همان روز از اطراف
 جمعی از اجبا حاضر شدند و اجتماع اجبا افزوده شد روز دوشنبه حکومت قدس
 سیر هربوت صحوئل که حاکم و آمر اراضی فلسطین است خبر داد که فردا حاضر خواهیم شد و
 وقت عرش مبارک را حرکت خواهند داد جواب رفت ساعت ۹ روز یکشنبه قبل از ظهر
 روز سه شنبه از جمع زود شروع با اجتماع جمعیت گردید آنقدر از دعاهم شده بود که روی
 زمین جای پانمانده بود و خلق بعضی در روی بامها و دیوارها ایستاده بودند با حالت
 حزن و متأسرانه تا آنکه ساعت ۹ شد حاکم قدس با اعضا و حکومت حینا و عکا
 و قناصل دول خارجه و عموم محترمین شهر حاضر شدند و عرش همکار مبارک را با حضرات
 افغانها و اجبا از بیت مبارک حرکت دادند که ناله یار و ایثار که شهر را بزلزل انداخت
 یکی و اسیدا و اسیدا میگفت دیگری یا عبدالبهاء یا عبدالبهاء یکی بناله و این
 همدم بود دیگری فریاد و فغان که بمان آسمان میرسد یکی مبهوت و حیران
 و نالان ایستاده دیگری خود را بر زمین انداخته عجز عظمی بود و قیامت کبری
 که چشم امکان ندیده و گوشتی نشنیده و در همین حال جمعیت حرکت کرده بسوی مقام ^{علی}
 و چهارده صف بسته شد صف اول سربازهای حکومتی صف دوم تلامیذهای
 مسیحی بایبوق یعنی کشافه صف سیم کشافه های اسلام صف چهارم نفوس
 بتلاوت قرآن شریف مشغول صف پنجم علما و افاضل و رؤسای دین اسلام صف ششم
 کشپها و معلمین از هر طائفه صف هفتم نیزیترین قرآن خوان صف هشتم

۲
 فردایان روز که روز شنبه است مباحاً جمعی یاران بشرف لقا فائز گشتند عصر آن روز
 هیکل مبارک از اوطاق بیرون تشریف بیاوریدند زیرا تبخفنی بعنصر وجود مبارک لقا
 شده بود و بتدریج بدرجه ۱۰۰ رسید حکیم آمد و سوزن زد و درجه ۲ به ۳۷ تنزل
 نمود صبح کیشنه تبخلی زایل گشت ولی ضعف باقی عصر آن روز را که شب ششم قمر بوده
 یکی از احباب آقا رستم اردشیر تقی بمناسبت شرافت یوم بعد که روز دوشنبه که ششم قمر باشد
 احباب از مسافین و مجاورین در مقام اعلی ضیافت نمود بچای و میوه و شیرینی . ولی جای
 تأسف بود که یاران بشرف لقا فائز نگشتند پس از ختم مجلس و زیارت مرقد مطهر حضرت
 نقطه اولی دوستان عموماً به بیت مبارک عازم و روانه شدند و در آن هنگام دو نفر از این
 شهر و دو نفر از دوستان شرفیاب لقا بودند پس از آن مجلس برپا و یاران مجتمع جناب روحانی
 افان محض مبارک شرفیاب شده عرض نمود امروز در مقام اعلی مجلسی خوب بود ولی بی
 وجود مبارک صفائی نداشت فرمودند اگر چه من حاضر نبودم ولی روح من در آنجا بود
 بعد روحی اندکی مجلس آمده و مترده همت و بهبودی وجود مبارک را آورد احباب سرت
 و شکر لایحهی چهره کشود پس از ختم مجلس یاران بنهایت روح و ریحان بمنازل خود
 عودت نمودند آن شب حضرت مولی الوری دو سکه ساعت استراحت فرمودند
 بعد از نیمه شب ساعت یک فرنگی حضرت خانم را احضار فرمودند فرمودند من غرق
 کردم . حضرت خانم مشغول شدند بجا فظه وجود مبارک از سر ما بعد
 روحی له الفداء فرمودند خانم حال من تغییر کرده . فی الفور دکتر کروک امریکائی
 و دکترهای دیگر را خبر دادند دکتر کروک مشرف شد بعد دفعتاً قلب مبارک که
 خاک بپا بر سر عالمیان شد ساعت یک و نیم بعد از نیمه شب بود که صعود
 بمملکت لبری فرمودند و باب لقا بر وجوه من علی لاقض سدود شد و بعد احباب مسافین
 و مجاورین را عموماً خبر دادند همگی در منزل مبارک حاضر شدند و بناله و فغان همدم
 و همراز گشتند آن شب ناله جان کداز و فغانه ها بود که بفلک اثر میرسید و محشر

نجسیر باختر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسریا اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت رفیقات مادی و معنوی نوع بشر و یکانه وسیله انتظام و اطمینان عالم است سخن میراند و مقالات مفیده که موافق این مقصد است قبال خواهد شد

شماره ۱۷ جلد ۱۲ - - - - - ماه جانوری ۱۹۲۲ - - - - - ماه سلطان شاه

شرح کیفیت صعود مبارک حضرت عبدالبهاء

بمهر و رویت درمان بمریخی دوا آه از این درد بی درمان و بیخ بی دوا
شعله بادل پخون و قلب پرسوز و ادمع چون جیمون از وقوعه فاجعه مؤلمه با قلب
آتش زده و ارواح ملتهمه چون کانون نیران بعرض میرسانم
یا لیتنا کنا فی العدم قبل صعودک یا مولی العالم آه آه
من هذه المصیبة العظمی والرزیه الکبری فی الحقیقه با این حال پر ملال و قلب محزون قلم
نیز باری نمیگذرد که بذکر این نصیب مشغول گردم ولی علی قدر امکان با حال پریشان
معروض میگرد - - - - - یوم جمعه ۲۵ نومبر ۱۹۲۱ ساعه یازده و نیم
قبل از ظهر حضرت مولی الوری عبدالبهاء تشریف فرما میجامع شدند و بعد از اداء
نماز مراجعت فرمودند و نهایت صرف شده قدری استراحت فرمودند عصر آن روز اجابا
شرقیاب شدند شب را نیز کافی السابق در بیت مبارک مجلس نیز برپا و یاران حاضر و شریک
حضرت مولی الوری در کمال سرور و بیاناتی میفرمودند و در ضمن فرمودند امشب شب زفاف
آقا حاضر و است - - - - - هیچ اثر تب و ضعف در هیچکس مبارک نبود اجابا مرضه

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 12

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HAIFA, PALESTINE, JANUARY 22, 1922.

WILHELMITE, N. Y.:

HOLY LEAVES [WOMEN OF THE HOLY HOUSEHOLD] COMFORTED BY AMERICANS' UNSWERVING LOYALTY AND NOBLE RESOLVE. DAY OF STEADFASTNESS. ACCEPT MY LOVING CO-OPERATION.

(Signed) SHOGHI.



HIS HOLINESS ABDUL-BAHA VISITING HOUSE
WHERE PILGRIMS FROM THE WEST WERE
ENTERTAINED AS HIS GUESTS.

Photograph taken shortly before his ascension. Sent by H. S. Fugeta to Mrs. Corinne True.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

Vol. 12

Mulk 1, 77 (February 7, 1922)

No. 18

"The beloved Master knew beforehand when he would leave us"

*Letter from MONEVER KHANUM, daughter of His Holiness ABDUL-BAHA,
to Ruth Wales Randall, Boston.*

Haifa, Palestine, December 22, 1921.

My beloved sister:

Though overwhelmed by grief, yet we are confirmed in the Covenant, assured of His nearness and loyal to His blessed Cause and to His Love.

We are spending these wonderful days of our greatest sorrow in utmost resignation to His holy will—for we know death can never separate us from Him nor can it affect our strong faith in Him.

We beg our beloved sisters and brothers and implore them to arise with us in perfect union and love to serve Him—obeying every single command in His Holy Testament with utmost devotion. For, dear sister, today is the day in which we must prove our sincerity, love and loyalty. For I feel *we especially* who have lived with Him, and *you* who have seen and known Him personally—as well as all the Bahais in general, have a great responsibility now. Therefore we must first throw away the self and sacrifice everything for the sake of His Cause—we must wish for nothing but the welfare of the Cause.

The beloved Master knew exactly beforehand when he would leave us. The reason I know this so certainly is on account of a dream which he had about two weeks before the end (the dream was that BAHÁ 'ULLAH appeared to him and said: "Destroy this room in which you are" the "room" being his blessed body), and also because he requested us to send for Shoghi Effendi to come back from Oxford, England, "for a very great and important reason," as he said. He also gave us many hints of his approaching departure.

On Saturday, November 26th, he had fever, which left him entirely by the next morning. As soon as he felt the fever he called me and said: "This is very serious. This is the beginning now." On Sunday (the 27th) he seemed quite natural and at 5 p. m. received several visitors. The last of these was an Englishman and he gave him a present of Persian handkerchiefs. He retired to rest about 8:30 and at mid-night was resting quietly. At a quarter past one he felt difficulty in breathing and at 1:30 a. m., Monday morning (the 28th), everything was over. There was not the least agitation or agony. It was so calm that we could not realize that he was going. The funeral took place on Tuesday, the 29th, at 9 a. m. Everyone who could possibly do so came from Acca and Haifa and walked in the procession. The High Commissioner, Sir Herbert Samuel, came up especially from Jerusalem to attend and insisted on walking the whole way to the Tomb of the Bab, where is the present resting place of the body of our Beloved One. The Governor of Jerusalem, the Governor of Haifa and many

people of all faiths—Mohammedans, Christians, Jews and Druses—were present, a representative of each of these great faiths gave an address beside the Tomb. These speeches were really the embodiment of His own teaching. These men spoke so highly of the beloved Master and said so much that there was nothing left for the Bahais to add.

He has written His last instructions enclosed in an envelope addressed to Shoghi Effendi—therefore we cannot open it until he arrives, which will be, we hope, about the end of this month, as he is now on his way here.

Dear sister, we ought to prepare ourselves in order to obey every single word which these instructions contain—and if we are assisted from the Kingdom of Abha to do this then His departure will be no loss to the Cause but rather a gain, as His spirit will now be free to help us universally!

Best greetings from my aunt, my mother and sisters to you and to all the dear friends, with great appreciation of your letters of condolence and sympathy.

Yours affectionately in His Name,

(Signed) MONEVER.

P. S. You can send copies of this letter to friends for they would like to hear about it all and no time to write to each separately now.

“The shock of his death was indeed as an earthquake”

Letters from Louise Bosch to Ella G. Cooper.

Allaho' Abha!

Haifa, Palestine, December 5, 1921.

Beloved sister in God:

Your cablegram to the holy household was received, and the one to my husband, too. Both were appreciated and later on you will hear more about it.

This is not the moment that I want to engage in writing, but inasmuch as you have cabled my husband saying that you were longing for news, I make an effort to write you. I have not written to Geyserville (Calif.), to Tahiti, or to Switzerland, and I know not what our friends there will think of us for not writing and telling them all about this great occurrence and happening.

As it is, I do not even know what to write you. I can only tell you that with the departure of our Lord our former state of spirit has departed also, and as far as I myself am concerned I feel as though I were a new born babe, in a new world of which I know at present nothing.

Our beloved Abdul-Baha passed from this earth early Monday morning. It was at half-past one o'clock—that is to say, one and one-half hours after midnight on Sunday. He had no illness in bed. His departure from this world was a rather sudden occurrence. It was half an hour before he closed his benign eyes forever that he said to Rouha Khanum [his daughter], who was alone in the room with him, “I am dying.” There was no one else in the room with him, as all were in their respective beds asleep, no one imagining on awakening that such could be the case. Notwithstanding the fact that our blessed Abdul-Baha was not so well that day, and in truth had not been well for a long time, but in consideration of his work which he did each day, and the care that he took to carry out his work every day, and the attention which he paid to matters great and small,

and the visitors which he received up to the last, and his inquiries after the welfare of the pilgrims present and the sick in the village, and the requirements of the holy family—in short, notwithstanding the fever which Abdul-Baha had that day and several days previous, which fever would come and go and was designated as malarial—the members of the household were not aware of the approaching departure.

Oh! our divine Lord went as he came; he went out of the world as he came into it—"as a thief in the night." He made no one any trouble nursing him; he did not wish any soul to give up even one single night's sleep for him. Rouha Khanum, as I said, was all alone in the room with him when he said to her, "I am dying," and she quickly searched her mind what to do to retain his precious life. Assuredly she could not even lose a single second to go out of the room to call for help, much as she had that impulse, but tried some remedies that were at hand left by some physicians who had been in that day to see Abdul-Baha. The holy family, of course, had often supplicated him to allow them to bring in a physician, which was granted, but merely for *their* sakes, not for *his*! Even on that Sunday (the night on which he left us) when a physician who had been called made an injection of quinine, Abdul-Baha said afterward to Rouha Khanum, "*I am the physician of the world!*" He did not want that injection, but to please his family he, like a lamb that unto his shearers is dumb, allowed them to do with him what they wanted. What a lesson! His minutest acts were great lessons to the world. So, for instance, when John [Mr. Bosch] and I first arrived here I saw that Abdul-Baha had a cold. Remembering how Abdul-Baha's cold in Montreal became better from a simple remedy (Homeopathic) I had begged him to take, I persuaded him to take a new one I had with me. I spoke several times about it to Rouhi Effendi and impressed it upon him that it was surely efficacious. As Abdul-Baha did not get better, he sent one day (no doubt urged by Rouhi through my pleadings) for that remedy. It surely did help his cold, and for several days he was better. Some days after Abdul-Baha had deigned to take my medicine, I asked him how much he had taken. His reply, which I did not comprehend then but which I comprehend now, was this: "I took your remedy six times—for *your* sake." I know now that this means: "Even as I have pleased *you* and granted your request, so even must *you* grant the request of others and do their will and wishes."

After Rouha Khanum had given him some medicine, she awakened the holy mother. The others, also Dr. Krug, were sent for. He happened to be (as a pilgrim) on the grounds. He and his wife were lodged, and still are at the present time, in the room which Abdul-Baha had built for himself as an addition to his house—the room to which a stairway leads, in the garden near the entrance. So Dr. Krug was not far and could come quickly; but alas! Abdul-Baha breathed only a few times more and all became still within his holy temple.

At first we were as dumb and speechless, bewildered. We stood or kneeled before the bed. We gazed upon his face and could not trust our eyes. At last the bewilderment subsided and the trust asserted itself. Was it true that his eyes would open no more? Would he not open his eyes to look upon us again? Would he not open his lips to say that he was not dead? We asked the doctors if he was dead. They said yes, the heart had ceased to beat; they said it was useless to try to revive him—it could not be done. Then, after awhile, the

mosquito netting over the bed was let down, and this covered from our eyes the earthly remains of our Lord. We got up and went into the adjacent room, and the door of the room out of which we came was closed.

But before this, the blood of the wounds of this blow had begun to flow, and the hurt and the pain and the moans increased with every minute. We five European pilgrims were in the room together with the holy family, and the holy mother held my husband's hand and the Greatest Holy Leaf held mine. After a time we went back to the Pilgrim House, leaving the holy family alone. It was still night—no moon at all. Not long afterward the dawn broke, and at last the sun rose with great effulgence over the scene of this memorable night. Then we went over to the holy household again. We found them nearly exhausted from excessive grief.

After a little more time, many callers came and all wept bitterly. After that new callers came and during the day and night for four or five days. It is an Eastern custom and duty to receive and see them all, to feed them, and to have them stay over night. It was a painful duty for the holy mother and her four daughters—not to speak of the now very feeble Greatest Holy Leaf—to see and to talk with, and to be embraced, kissed and bewailed by all these visitors. But they went through this, too, the same as through everything else. Throughout the days, Tablets were chanted to the visitors.

The sons-in-law and the grandsons and the six Persian pilgrims from Persia, and all the other Persians who had been like courtiers at the court of Abdul-Baha, were all busy and engaged with the preparations for the interment, and how they could walk and talk and see, with their eyes blind from tears, was a miracle. It seemed that so much weeping was never done since the world began.

The holy funeral took place on Tuesday morning, the casket being borne on the shoulders of men, up and up and up Mount Carmel, until the sacred spot of the Tomb of His Holiness the Bab was reached, and there Abdul-Baha was temporarily buried.

I cannot tell and write you everything in this letter—it is too much. You will read elsewhere of the addresses of the clergy and people on Mount Carmel. I could write books on the procession up the way to the Tomb of the Bab. Also photographs were taken by Curtis Kelsey and Dr. Krug and you will get some later.

Ella, when those speeches were made at the Tomb of His Holiness the Bab—the casket containing the holy remains of Abdul-Baha being outside, with the bright sunlight shining upon it—and those thousands of souls listening, that was the earthquake of which it speaks in the Holy Scriptures, and that was the rending of the veil in the temple! They said such things of Abdul-Baha that the earth of the hearts of the people, which had hitherto been stony, was put in motion, and the veil that was before the eyes of their purely human spirits was rent asunder, and they began to know who it was who had dwelt among them. These speeches were made by Moslems and others who were not believers. There has been since a great demand for literature, and the people are greatly aroused and shaken everywhere. The Holy Spirit descended upon many who had hitherto been purely of the human spirit. All existence has taken on a new garment, for the shock of his death was indeed as an earthquake—it could not be described as anything else.

The grief of the holy family is indescribable. They cannot be consoled at all. They say that nothing can console them except the hearing of the news

of the *unity* of the believers everywhere. Between their tears they endeavor to explain what unity is. They have, among themselves, and in that portion of the world in which *they* move and live, perfect unity. That word has taken on a new aspect for me since the departure of our Lord. Unity is something else than what I thought before. Now that I know what it is, I hope to be able to carry it out, to execute it. It isn't to *teach*, as so many think—that's nothing. A Persian teacher here said yesterday that a time is coming when not any believer would breathe a single breath for himself. That is unity! This wonderful teaching which we have learnt is only now beginning to be understood, and this is that which Abdul-Baha meant when he said that if we knew what would take place after his departure we would pray for his departure every day.

The holy family awaits the arrival of Shoghi Effendi Rabbani from England. Until that time nothing will be undertaken regarding the reading of the Testament of our Lord, the Center of the Covenant of God. He left a letter addressed to Shoghi Effendi, and this letter he gave for safe-keeping to the holy mother, and gave the order to write to Shoghi to come home. They asked Abdul-Baha if they should cable Shoghi to come, but Abdul-Baha said no, a letter would do. Abdul-Baha said this about two weeks before his departure.

Many instances testify to the fact that Abdul-Baha knew the date of his departure from this world. Also he had a dream in which the Blessed Perfection [BAHA 'ULLAH] told him that "this house will be destroyed." Abdul-Baha slept in the addition, in the room before mentioned. When the Krugs came Abdul-Baha gave his room to them, and it was made ready for them. When they came Abdul-Baha said to them, "I have given you my room." They felt badly, thinking they had put Abdul-Baha out of his room. When Abdul-Baha perceived their apprehension, he consoled them by saying that BAHA 'ULLAH had told him in a dream to go out of that room. So then they were satisfied to stay there.

When delicacy seemed to dictate to me to leave here soon after the funeral of our Lord, I mentioned it to the daughters, but the holy mother replied that we should stay until after Shoghi's arrival and the reading of the Testament, for, she said, a living carrier is better than the dead mails, and the news has to be carried by the one or by the other sooner or later anyway. And so we were glad for this extra permission to stay here, but we expect to leave soon after Shoghi's arrival. Lady Blomfield will come along, also of course Roughanghis [Shoghi's sister], who was in college. They may arrive this week, perhaps on the 10th or 11th of December. . . .

O Ella, we did not have much of a visit with Abdul-Baha during the thirteen days that John and I were here. Abdul-Baha, however, sent once for us and gave us a talk. Praise be to God, that we have that! Then one evening John went to the Persian meeting which our Lord was in the habit of addressing, and, in order to favor John, and because of a remark John made to Abdul-Baha, Abdul-Baha had every sentence translated, and so John has that wonderful talk, too.

Abdul-Baha could not come every day to meals; it rained several times and the weather was bad. Then the Krugs arrived, and soon afterward requested Abdul-Baha not to trouble himself to come over to meals on account of us all. Doctor Krug presented this request from the purely medical standpoint and wished to save Abdul-Baha's strength, and Abdul-Baha granted their request. He said,

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Mulk 1, 77 (February 7, 1922)

No. 18

“You must not injure yourselves or commit suicide”

Letter from Ahmad Tabrizi to Dr. Zia Bagdadi.

Haifa, Palestine,
November 29, 1921.

difficult problems must be referred to the House of Justice.”

My dear brother:

I am grieved to announce to you in brief that the Master, Abdul-Baha, has ascended to the Kingdom by his own will. In some of his writings and Tablets which are not yet made public, he clearly stated in regard to his departure. Also in his talks to the friends, in the meetings and even to the strangers and visitors he made similar remarks. Soon I will write you and send you the details.

His latest advices and admonitions to the friends are to the effect that they must be in perfect unity and harmony.

He said: “There shall not be any separation among the believers because BAHA 'ULLAH has appointed the House of Justice to be the authority. In the future many false traditions and untrue statements will appear, but the men of the House of Justice will with great power stop the mouths of the liars. All

Mirza Abul Hassan Afnan (a noble gentleman from the family of the Bab, for many years living near Abdul-Baha), realizing the approach of the most great calamity—the Master’s ascension—could not wait to see it, and therefore he drowned himself here, in the sea.

The Master, in advising us and all the friends, said: “You must not injure yourselves or commit suicide. . . . It is not permissible to do to yourselves what Mirza Hassan Afnan did to himself. Should anyone at any time encounter hard and perplexing times, he must say to himself, ‘This will soon pass.’ Then he will be calm and quiet. In all my calamity and difficulties I used to say to myself, ‘This will pass away.’ Then I became patient. If anyone cannot be patient and cannot endure, and if he wishes to become a martyr, then let him arise in service to the Cause of God. It will be better for him



THE FUNERAL OF MIRZA ABUL HASSAN AFNAN
His Holiness ABDUL-BAHA one of the pall-bearers

if he attains to martyrdom in this path. Arise ye in service to the Cause of God as the Apostles arose after the departure of Christ."

The Master has left a will which is His Covenant, written with his own blessed hand. As soon as it is read, I

shall write to you what it contains. It is the hour of firmness and the moment of steadfastness. Blessed are those who are faithful to the Cause and loyal to the Covenant.

Your brother,

Ahmad.

"The shock of his death was indeed as an earthquake"

(Continued from page 279)

"Very good." Little did they dream that we would see him no more at all at the Pilgrim House. It was three days before the blessed departure that they made the request, and thus we had no more the pleasure of seeing him come. It was because of the stairway, which apparently was fatiguing to him to climb. Also, he ate so little every time he came.

Tomorrow it will be one week since we carried our blessed Lord's earthly temple to Mount Carmel. John had the great privilege that day to assist in carrying the coffin into the room in which our Lord lay, and John also assisted in placing the holy body into the coffin. This is John's everlasting bounty for his services rendered to the Cause, and because of the privilege he had of lifting the holy body of his Lord, John can never be the same being any more. And he is and looks different, too. The holy mother said that we could never in this life appreciate the privilege of having been here at just this time. She said that in our presence here all the other American friends were also present, and in Johanna [Hauf, of Stuttgart] all the German friends were present.

Abdul-Baha is buried under the floor of the room of the Tomb of the Bab

which faces the avenue going down to the landing; that room, I mean, which used to be an assembly room. Only two days before, we all had the feast there and were served fine tea and cakes and fruit and candy. It was the feast of the 26th of November which is called, I think, the day of the appointment of the Center of the Covenant, or Abdul-Baha's day. Abdul-Baha stayed at home, and he was not with us in body. Afterward the Krugs went in to call upon the holy family, and thus they saw Abdul-Baha and he said to them, "I was with you in spirit, though not in body." No one thought then or conceived the idea that he would pass out of the body that night.

But now I must assuredly close and finish this letter, although there remains so much more to say. We hope to go verbally over all the details if it is our destiny to reach California again.

The holy family says that although the Lord is not here any more except in spirit, yet all are welcome here the same as before. To see the friends and to receive them is one of the joys of their restricted lives here. But I told them that no doubt soon the doors of travel would open to them, and their life's desire to go to Persia may now soon be fulfilled.

Yesterday one of the Persian teachers said that if it were not for the closing of the doors of suicide and the opening of the doors of martyrdom, many Persian believers would now find life unendurable. As the expenditure of life through martyrdom is accepted before God, so we may soon hear of many Persian Bahais killed; they will throw themselves recklessly into the stream of the consequences of fearless open teaching.

We will send you as soon as we can obtain them some of the newspaper articles. All else for the future.

Love to your mother and all the friends.

In El-Baha,

(Signed) LOUISE BOSCH.

Allaho' Abha!

Haifa, Palestine, December 9, 1921.

Dearest Ella:

Enclosed please find the Arabic newspaper which contains the speeches made at the holy burial of our Lord and Master on November 29th. He was buried at 9 a. m.—that is to say, the procession started from the holy household at 9 a. m.

This particular newspaper brings all the speeches that were made by the Mohammedan clergy, as well as a speech made by a Frenchman who is a newspaper correspondent. These speeches are remarkable, inasmuch as the believers had nothing at all to do with these speeches or with any newspaper articles regarding the passing away of our Lord; no, rather all this is the testimony of outsiders and opposers. So you must realize what this means, when even the opposers came and testified to the greatness of Abdul-Baha and to the sublimity of his life, and the purpose of his work, and the magnitude of his aims. The ladies of the holy household were very much pleased with all the speeches when they heard about them, and when they afterward read* them

* See page 261 (English) and page 287 (Arabic).

they said, repeating the Arabic proverb, "The virtue is quite true when it is testified to by the enemy."

Dear Ella, were I to wait until some of the boys had translated this newspaper into English it would no doubt take several years. They have been accustomed to translate tablets and supplications, but that is past now for the present, and they are busy doing other things. So I thought I'd leave it to your brightness of mind to find a way to have it translated, perhaps at the University of California.

As soon as I had mentioned this the other Westerners here thought that they, too, ought to send a copy each one to their respective friends at home to see how best they could have it translated. Mrs. Krug will send one to Anne Boylan of New York, and Johanna one to Germany.

The ladies said that the outsiders and the opposers had said and published *so much* in honor of Abdul-Baha that nothing whatever remained for the *believers* to say. It was as though the Holy Spirit spoke out of those clergymen and people, as though they had received open vision right then and there. And many, many other souls began to know more or less suddenly who it was who had been here and gone. Even one of the daughters said to me that it was now as though she had never before known Abdul-Baha (her holy father), as though it were only *now* that she began to realize who he had been. So you might know what the feelings of others must be if that holy woman feels that way about our Lord. It is sure that I feel as though I had never known or seen him. Mrs. Krug is a flaming torch; she is as though intoxicated with the wine of the love of Abdul-Baha. Abdul-Baha had always favored her much, as her heart is pure and clean like that of a child, and she is not at all selfish, but always had much love for everybody. As far as I am concerned, I am not a flame of fire, but rather ill.

The ladies said that by what the outsiders and the opposers had said and published it could be seen what the ascension of our Lord had done for them, how it had affected them, and how they were feeling from it now. They said they hoped that no one would stop coming here now that our Lord is not here any more, but that the friends all over would realize that they are always welcome here, and that it always would be a great happiness to the holy household to receive and welcome them. During their first days of mourning they cried many times for the friends, and wished that all, *all*, could be present, that all, *all* could be here together at the same time, all the friends and believers and near and dear ones, from the Occident and the Orient. They said often: "O how sorry we feel for the grief of the believers all over the world when they hear the sad news. How disappointed the friends will feel!" From their own sorrow they judged the sorrow of the others. They are holy women, and it is such a privilege for me to learn to know them better every day.

Shoghi sent a cable saying that he cannot be here' (on account of passport difficulties) until about Christmas, so we shall not get away from Haifa until the New Year or so, and we do not know when we shall be back home. We shall not endeavor to go to Jerusalem or to Lebanon.

Much love to you and mother and all. More later.

Love,

(Signed) LOUISE BOSCH.

التقيد الشمسي مع رسوم حقة جازئة واجبة كل من يكتب في هذا الموضوع ان يشفا به.

خبر باختر

خطابه هاى كه در روزنامه نفيه چاپ شده بعينه در اين شماره درج نموده تا جميع بينندگان نفع زبان قلم اغيار به حقيقت و بزرگوئي حضرت عبدالبهاء شهادت ميدهد و معني ان في ظهوري حكمه و في شيعي حكمه اخري واضح و آشكار گردد سهو و كثور الاجاب ضيا

معدونات و رسائل بطريرك و شيوخ و ارباب دلك قد كان مجدا في السير وغيرهم و لاكثر و انتقام و اعتراضهم ولا تألم من عدائهم و يفتخرون ان كل ذي مبدأ لا ينظر من موافق مذهب و عقافت فادع منه الله في خلقه في عهد لسانه الله تبدلا انا اذكر الناس ان يقول على الله عليه وسلم اذا مات ابن آدم انقطع عمله الا من ثلاث صدقة جارية او علم ينتفع به او ولد صالح يدعو له. واليد الياس نشر عروبة في الغرب نشرأ واضحا واطل ان كل يلاحظ هذا القصد المصرح به في الحديث النبوي و قد روي و ثبت و افترقا ايضا في هذا العالم و ذهب الي ربه فلا عمل بكتك و النوح عليه و لاهله و شيعته و غيبه ان يتنفوا الاسلام بذكر فضائله و مناقبه

—

وقد نظم حشرة الكتاب الاديب والشاعر المطبوع محمود احمدي الصفدي القصيدة الالية وقد بها الى اسرة القيد وهي:

هو الخي الباقي

في ليلة الاثنين قد فتح السما
صفت لها كل اللانكة التي
وتريت تلك الطلاق لروحه
يا طالا حدثت عليه الارض من
الله اكبر يا سموات قد
ملا فان الارض قد شئت في
من كثر القردوس كان غيبه
وشت له كل الانام في غيبه
يا كراما اصيبت تنقلب السما
اصيبت فوق الشاغل مكانة
جد إليها عباس لوحت الادي
فلا تيك ما حوت يا دمع
واثن بكلك انطلق جازلها الكا
باليب كم حلت كل قضية
ولام تنيك ام نوح وهل
ام تنع الروح القدس ام الى
الله اكبر كلم فوق السما
هذا مقام جز من حد الصفات و طاز ما لا ينبغي لسواها
و لا استطيع ظلمت من دور النجوم
في ٣٠ تشرين ثاني سنة ١٢٩٩
محمود لطفي الصفدي

ولم تنه حقة الرثاء قبل الساعة الحادية عشر فقدم لقائمة للتدبير السامي امام الناس و رفع قومه حانيا حانت منبره تحريه. فقام الياق و لفت به حاشيته و حاكم المقاطعة و اتباعه ثم الوجها. و الاعمال و الكلال آسف على هذا العاصب العظيم و الكارثة الفجعة و النشارة الاذاعة و الفراغ المزمع اليه قدته حيا في مقدمة ما بابها من الاقطار و قد اعجبنا بهذه الحفلة شدة محافظة قورندان و ليس مناقطة فيبقيا للشر سنكر على ترتيب الدبر و انظام حركه و سكرن تلك الجماهير المخذلة

النقد

قدم عددها هذا المصيري لحضرات القراء وهي مختصرة بجزوها عن سواها من ريبات هذا المصير منذ هذه الوبئة قزمة قليم و اجيبها المصافي و التاريخي و اعدة القراء بانخذها على عتبة الياق بجميع ما تنكبه المجران و الجملات العربية و الاوردية و الايركية وما يتلوه انطباع و الشراء من الاقوال من آثار هذا التقيد المكرم بكتابت خاص على ورق شغل و طبع جميل منبرين بزم

هذه المادى الاجنبية الداعية الى الاخرة . يكون عباس .

ماك جاس بد ان لاقى الامرين في حكا بائيل تركيا كانت له حجة مدة لاقل من العشر سنوات و بتداد حاصمة الياسيين شهدت ايضا سجنه و سجن والده اما بلاد القرس المداقديم فلهذه المذبة الالهية قد بذت اولادها الا يرى في هذه الامور حكمة و بانية تختص بها الاراضي المقدسة التي كانت و ستكون دوما منبع الفكر السابعة . . .

فالذي ترك بعده ماضى غر و جعد لم يت الذي كسكت و علم مثل هذه المادى الشريفة قد اقل مقام مشيرته بين الامم و انتقل الى السعادة المكاله بالخلود . . .

سلامون بزاكرو

ثم ارسل صاحب القضية العالم العلامة و الكتب اللبج و الطبيب المقوه الشيخ اسد احمدي شير با على :

عزى الرب في جاهليهم و اسلامتهم على الرثا و التاين لم يكن ذلك منهم الا من جلة مقام منها و عطف المانحين المستنين و اياهم و قد اشار الى ذلك خاتم النبيين صلى الله عليه و سلم يقول: كني بالموت و اعطاك ما عرفت و منها تنوب النبيين الذين خلقوا لالاخلاق الحسنة و الاعمال العلية اتقاء لآثر المني و منها تعليب و رقة و شية بذكر مناقر عبيدهم فتمثلت القلوب بهم و تحفت عنهم شي من الم المصيبة و نهسا ما يراه كل منكر و مستبر يتعطف مساك و وقطة نظر و دليل الماخر من ان كل مخلوق يصرح و يبرح في هذا العالم و ينكر و يدبر و يظهر و يستر و ينصرف اختيارا و ينحصر لظهور كنهه مرارا بأذن من خالقه و عناية من جل و علا حتى اذا جاء الوقت الموعود تمحى عليه خاتمه بسنة القدر فاصبح لا يملك لنفسه عزرا ولا نقضا ولا موتا ولا حياتا ولا نشورا و لقدنا طالب الله نبيه صلى الله عليه و سلم في القرن الكريم بقوله (و هو القائم فوق مراده)

انني لجزئي الرثا و التاين لان التحمل القديري مانع لي من الاصرال في الان الذي جاس البهائي معدود من المكابين لادم عاشوا معه اكثر من اربعين سنة كانت مجلته فيها بجالي علم يتكلم فيها بفسر الايات القرآنية و الاحاديث النبويه و مجمع غلست و تدقيقه لراه النسرين و الهذين و بين ارله الباء الصريدين و الفلاسفة و الفقيدين و الاقربين و لم يصدقت محروا على الارسل و الايام و المناكين و كان لظاهنت حديق لا ينسي آه و وروته من بهر و يحسن و كان له جله عظيم لا

التعليق

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قراءاً فيه منفعة صكيرة من الفلسفة الدينية والاجتماعية .

منذ ارسطوطاليس الى هنا كان الثلاثة الذين انقذوا على عاقبتهم النفس البشرية يتعصبون بمبادئهم ويتشكرون بكل خير يعرفونه - مرتبكاً على فلسفتهم المتعصبية والويل لمن يخالفهم .

أما هنا فلاحتد ولا تعصب ولا هوى بل الجميع اخوة ، هنا وجدت الانسانية حامي حشاه التعليم الذي يجمع احسن المبادئ الموجودة في كل الديانات ويبدلها وكانا عليها يتشكرون .

فانيابا اليهود والمسيحيين والاسلام الذين طلبوا هذه الاخوة يدينون اديهم اليوم ويصالحون هذه المبادئ الشريفة بمبادئ التوحيد .

فلسفة عباس بسيطة سهل ولكنها كبيرة شاملة تنطق في طالع البشر تكاد تعد حاشيتها الاوهام والتعصبات تقولون ايضاً ان فلسفة غير شخصية لانه يراها على افلاطون الذي

تكبراً ما نطير لأكاذيب البسيطة باحسن الظاهر اذا عرف الاياتين نهاية في وديها كما ان الافكار التي تاتي شريعة ولو كانت لا قيمة لها تعطي حقاً من الاكرام والقوة .

قلبت مركزاً خاطئة وى عصرنا هذا المركز على كل ما هو منطقي متلي

راجع الى ما اكدته العلم وعلم ان كزبان يقتلنا الى لاكتشافات والاختراعات

والعلوم على اخلاصها فاقول بنشد السلام الربوي

فيا رب رزاه من قبله قد اخدا على عاقبتهم هذه للمية الجلية .

ويده لكاشية تقول ان عالمين كانا دائماً يتركان بين الشرق والغرب

فيما يرى الغرب مهما يكذب اسرار بطليمة واعلان الخرافات وانه العلم بما

يعمل اليه من العلوم واكتشافات ترى الشرق مبط الاياد العظيم

والشروعين البشرين بديقات روج ويعد وتلا القلوب والعوس سميت

ورقة رائحة الاوم والشرق والغرب اذا يقاربان

الاول بطردياته والثاني بطردياته

واكتشافه وكلاهما لهما ضروري لحباتنا للاجتماعية

عاش مات في حياء وفي فلسطين الارض القديمة التي ظهر فيها الانبياء

ميد اجبال واحبال وقد مثلت اليوم القيد دورها من حديث

في عصر انتشار في الاخلاص وعدم الايمان الا بما هي حسي تخميني

عصر انتشرت فيه الجدية المطلقة الزمان انه لمجيء وبان ان يوجد فيلسوف

باسط الحاج نظير المؤلفين على يد البهاء عيسى الذي يحكم في القلوب

والعواطف ويشرب النفس بديانة وبإلهة المعرفة احسن اساس لكل ديانة ..

وقد عرف بديانة واوقاله وعادته وباحتاج مع بقائه العصر للتشكيك

بمبادئهم كيت يتبينهم ... اما حياه فكانت مثالا حياً لتفدية وتفصيل نفع

وسادة الغير على نفسه وانفاس وقد است امانا ارسطوطاليس وسقراط

فسداهم الذين كانوا اية منقرين فقد Discours prononcé par

M. SALOMON DOUGAGLO. Dans une école du positivisme

dangereux et de matérialisme étirons, il est étonnant et rare de trouver un philosophe

de grand mérite et d'originalité tel que le regretté A. BOULBAHA ABBAS, parler à notre

coeur, à nos sentiments et surtout chercher à éduquer notre

âme en nous inculquant les principes les plus beaux reconnus comme étant la base de toute

religion et de toute morale pure. Par ses idées, par sa parole, par ses entretiens familiers

comme par ses colloques célèbres avec les plus cultivés et les fervents adeptes des théories

sacraires, il a pu persécuter, il a pu toujours convaincre. Les

exemples vivants ont d'un autre pouvoir. Sa vie privée publique

était un exemple de dévouement et d'oubli de soi pour le bonheur des autres. Tout en lui nous

appelait la simplicité la bonté des anciens philosophes Il nous faisait revivre Aristote

Socrate. Il nous couvrait d'un approbation. Depuis la une des plus belles pages d'histoire de la

philosophie religieuse et sociale Depuis Aristote jusqu'à nos jours, les philosophes qui ont

pris la mission d'éduquer notre âme ont insisté de la façon la plus catégorique sur le lien

fondé de leurs théories ou de leurs philosophes Les athéistes les plus terribles monarques

ceux qui avaient osé enfreindre les lois et ceux qui pouvaient créer une atmosphère peu

convenable entre les différents adeptes de telle ou telle philosophie. Au point de haute

point de passion. Tous les hommes sont d'accord les philosophes d'accord tous. Les prophètes

barbares, chrétiens, musulmans qui s'élevaient contre le matérialisme ont cherché d'un côté la bonté et d'autre la noblesse

et d'autre la noblesse et d'autre la noblesse et d'autre la noblesse et d'autre la noblesse et d'autre la noblesse

et d'autre la noblesse et d'autre la noblesse et d'autre la noblesse et d'autre la noblesse et d'autre la noblesse

ثم انبرى حفرة الكتاب الجيد والشاعر الناق السيد وديع البستاني والقصيدة الالية :

فك في التوس وفي القول بقاء فاولت عندك ولحياة سوا

والله ملك شية وسجية ومنية ما راين قنار

وكأنه حيا لا يموت يبروه ما مات آدمنا ولا حوراء

نفسهم بين اثنين من مدي الى حد هذا الف وهذا اليسار

تفتنى وقد يكون من يجمع وفي تلك القلوب تيلة ورجلة

ولكن تكن عبد البهاء بينهم فيبينهم ايضاً اوك « جاد »

فنته حكا يبينها وقد تحت تفكر سدرا وحيازة

جاس يا عبد البهاء بن البهاء مات الرجال وعلشت الاسمار

جاس يا عبد البهاء بن البهاء نفسي لك في الزمان قدنا

جاس يا عبد البهاء بن البهاء انت الحكم ودونك الضمار

جاس يا عباس يا عبد البهاء ما ذا تقول بيومك الشمار

الشرق في غرب فلاح مسامة والشرق شرق والصباح سام

اتراهم بييد توكز ابصر ونحن يبرنا السا الوضار

جاس يا عبد البهاء بن البهاء سكتن ما يتنا انقلما شلوا

ارض اكما في سرله حوراء عثر السج ودمي القنار

ارض اكما في سرله حوراء عثر السج ودمي القنار

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ارض اكما في سرله حوراء عثر السج ودمي القنار

ارض اكما في سرله حوراء عثر السج ودمي القنار

انظروا بينا وشمالا ، شرقا وغربا
واصدقوني انظر انسي فراخ في الليل
والوجعة قد حدث واي ركن من
اركان السلام قد علم وان لسان حر
طلق فصع قد سكك وصوت اواذ ليس
للعصية قلب يصعد ومن تدع قد
ترككم شبانا تيكث شيخم وميوحا
تبدون فاك . تب المساكين انظر
فارقهم تب اليتام ان الاب الشوق
قد بعد فكم
حيذا لو كان يمتدي السهر عبد
البهاء عباس بالنفوس التالية تضمنت
لاجه ولكن هو الاجل ولكل اجل
كتاب فلا مرد حكم الله . ماذا صاني
اذ ذكر لكم من مأثر رجل الانسانية
وهي اعظم من ان تذكر واكثر من ان
تعد فيكتبه ان له في كل قلب اثر
جليل وفي كل لسان ذكر جلاويون
ترك حسن الاجوده والذكر الخالد فهو
ليس يموت
تمزوا الى البهاء بالصبر والسوان
فليس يسكن احد شرقا كان او غربا
ان يمزيك ويرى نفسه اولى بالتمزيه
يوسف الخطيب

وقته حفرة الفاضل السريه
ابراهيم افندي تصاد فقال :
بكيت على الدنيا وقدمت سيدي
وسلي من يبيك اذا مات سيده
أي هل لم هذه الصفات ما هذا
الروح واليكاء . ماذا بين الورى المود
فأمرى لم زلت الأرض وزالها . لا هذا
ولا ذاك اذا مات عباس البهاء . رجل
الفضل العظيم وقد
خرجوا به ولكل ملك حوله
صفات نبوي يوم ذلك الطور
فا لداية من حول هذا المصاب
الاليم انما لغساره وطنية وقايسة غريبة
تتمتع في منها اوصال القلوب وفي مثل
هذا الموقف الرهيب تنشق الجيوب
فواحر قياه .
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فبوى طود البر والاسان ودوسه
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الزافرة فيك البيون وطمعت القلوب
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وعلم واحسن واغنى وارشد الى سواء
البل مثال قومه المجد الاثيل وسيكون
جزاه من ربه ثواب خير المحبين .
ابها الناس اسمرنا ان يمت عباس
لا ولا انفس نو . ابهاءا حشا ان
شمامه يسطل نيرا الى ما شاء الله .
عاش عباس نيراس البهاء حياة النبئت

منها ماني الحياة الاديية خجلت فيها
الحياة الروحية فانقلش من دنياه الى
جان ربه ملاسكا نيا حقوقا مبراته
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جوهريات حياته — نودع جامنا المادي
ونقيب مادته من الظنار ولكن جامنا
الطبيقي الوحي سوف لا يشارق عزتنا
واشكارنا وقلوبنا وسوف لا يتقطع ذكره
من افواحه
ابها الراقد العظيم الكريم انت
احسبت بينا وارشدتنا وعنتنا — شئت
بيننا عطيا بكل ما تمنية كلمة العظمة
وقدت تخارنا باعمالك واقوالك — انت
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اسركم الكربة جزاء الخير بدلا من
ميراثها الوطنية انه سمع مجيب
ابراهيم نصاري

وتلاة حفرة صاحب الفضيلة
الاستاذ محمد مراد افندي مفتي حيفا
قالا :
ان الامم اذا قدست عطيا من
عظائها سواء كان عطيا في علمه ، او
عطيا في فضله ، او عطيا في سياسته ،
او عطيا في مبادئه ومبراته ، فعي تسلي
بها لا بد وان تخرج من بين ايها
من يخلت ذك العظيم ، ولكن مصيبة
العلم للانسان في هذا التقيد لا تأس
على غيرها لان الفراغ الذي احده
الراجل الكريم لا يملأه احد من بني
خالقته
لاود ارب البغ في تأمين هذا
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ومن الجائع والمفروب ، بل من للارامل
واليتام بعد فقد رجل الانسانية رجل
الخير والمفروب
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كانت تلك مناقبه وعده خاتمة حياته
قانه حجة في اعماله خالدة في آفاره ،
المم انه اذك وذوكم الصبر والجل على
هذا المطلب الجسيم وتتدقق برحمته
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بالشيء المذكور اذا قيست بمصيبتنا
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للحافل والمناير والطروس والمهار ؟
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في امر مريح يبحثون عن الصبر فلا
يهتدون اليه ، ويسألون عن المزاو فلا
يقومون عليه ويشتون عن السعي فلا
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الانبياء
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وانا لنا والكم الصبر على هذا المصائب التي
كأنا عناه الشاعر بقوله
تلك المصيبة انست ما تقدمها
وما لها مع طول الدهر تليان
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حكم الاله يموت عباس البهاء
رب التي والفضل والوفان
كل الالام بك وطال عيها
انراق من هروب كل زمان
غرس الفضيلة في رياض علاه
فنت وكان قفوقها شغلي
فانتي اجمع شاهد لتسائل
يا آل عباس البهاء اكم البنا
الله بلى وفاندية فني
—
وتلا قدس الاب اهورى باسيليوس
رئيس روجي مائنة الروم الكاثوليك
بجدة كان مضربا التا على كرمة
وجلالة شخوته وعلى بعض اعماله
الخيرة فقتلوه

تاريخ حياة الفقيه

ولد الفقيه في طهران عامه بلاد فارس سنة ١٨٤٤ م الموافق لسنة ١٢٦٠ هـ وصار في يوم ميلاده ظهير الجليل الميم الأول ليهابيه ولما هجرت دعوت والد الفقيه واليهاء في تلك العاصمة حسب شانه المجمع تأسس الدين لكانته في قلوب الرعية الف حساب ردد قلة المختصين من لكنه عاد فجمع عن ذلك خاتمة الامم كان مع المائلات التي لها صلة بالمائة الملكة قابده منياً الى بغداد وكان الفقيه لا يبلغ من العمر اكثر من تسع سنوات فكشع والده ١١ سنة في بغداد فزاد ذلك ميل الناس اليه وشغفه لسابع تعاليمه واصبح المحبة الوصلة بينه وبين كربلاء وباران وكاوا يزورونه متبركين بما يلقه عليهم من الارشادات ولما هجرت دعوت في ابراهيم عاد الشاه فحجب من عواقيها وطلب من الحكومة الثانية ان تبعد مع عائلته الى اخره حيث مكث بها خمس سنوات زادت في الشاه فتردد الابوابين وخلاهم عليه فاصبح فخره لاجل حاج يزورونه خصوصاً في فساد الشاه مرة اخرى وطلب من الحكومة الثانية ان تبعد ان تبعد مع عائلته الى اخره حيث مكث بها سنة ١٨٨٨ م وكان الفقيه يده امني مكث الفقيه في هناك ٤ سنة كسبت خدمت القلة ابن الحكيم الشهبادي التركي قاضي في خلافتهم جوميس عبد الحيد مالم يقاسه احد وثاناً ما نقل والده في مكاسة ١٨٩٢ ودفع في البعية وما زال للآن محبة الزوار يقصدون من جميع انصار العالم وسنة ١٩٠٨ م اثر انتشار البستور القلبي في الفقيه حينا غمراً ومزلاً متعافاً له في منج جبل الكرمل وفي مقام شاعر البنيان واستغنى عن مقام الباب ودفعها فيه واصبح هذا المقام محبة اخرى لرواه الباب ولزيارة الفقيه وهو حي يعطى القاديين اليه بما اوتيته من الحكمة والمال ومداد الرأي وكان قبل وفاة والده في مكانه وحده القول الفصل في كل ما يطرح على والده من الاشقة والاستفتاء فخلى والده في آخر ايامه عن مركزه وفي ذلك ما جعل البعض يقولون ان الياء متعجب عن الانظار خلف عباس عبد البهاء اوسع بنات وعلم واحد بوب وبنااته لارج متروجات وعن ابناء يزورون الاولى روية السيد حسن والانية روية ميرزا هادي وثاناً روية ميرزا جليل والابعة روية احمد بك يازدي

ولا اغتر سواها واني اوقفت العارجل وجه الارض وسامر ضنبا ومنعرجها من لانه تخرج لروادها حق اليك لتقاربي غلبا بليه ان يود توفان الهواء فاجلبها لا يلبس ولدى عودته الى القرعة اعلن مراراً بانقضاء اجله وان ساعات حياته أصبحت معدودة وركب وصية لم تفتح بعد وقد

ضحت بلم عمل دفنه ومن يجول فيمنعة البهايين بجمعه وفي الساعة الواحدة ونصف من منتصف ليل الاثنين الواقع في ٢٨ تشرين ثاني سنة ١٩٢١ فقط رومسه الطاهرة دون اهل اترجاع اوقب وصياح الاثنين انقشر نية كما هو مذكور في النصفه الاولى

مشهد الفقيه الساعته الزميه

ما اذنت الساعة التاسعة من صباح يوم الثلاثاء الواقع في ٢٢ تشرين ثاني سنة ١٩٢١ حتى غصت الطريق الواسعة الممتدة من شارع النبي الى قبة جبل الكرمل بميامير لاهالي وجوبن القوم وصودر البلاد وسقطت القلوب وانجبت الانفس وسمنت الاسن وساد النشوع بين الجوع للفراسة كالبناء المروص وقيل عن الفقيه جمهور المردعين وفي مقدمتهم المندوب السامي السير هيرت صوفيل وعائلته الكريمة الذي حضر خصيصاً لتشييع الجنازة وسفيرة حاكم مقاطعة فينينا لسفر ساميس وقاسم الدول وروساء روحين عموم الطوائف الاستسالية والمسيحية والارمنية واقرب من الفقيه اقرباء واتباعه وهم يتعرقون حزناً ويذرون دساً واصحاباً عليه وقبلا نمشة التيلات الاحمريه وفيها من الفهم والحلابة ما يعيد الحياة ويرد الارواح الى الاجسام الميمنة لو كانت الحياة تعاد والادواح تزد

وحاكم المقاطعة واقرباءه الذي انضاف حضوره الى المركب حية على حية وواصل المركب سيره على القريب الاثني الذكر في الشارع الرودي الى نصف قبة جبل الكرمل والتفانهم والوجع محشدة الى البين والاشال والكل سكوت كان على رؤوسهم الطير والارض كلها تبعد تحت الشمس حتى لا تعلق راحلاً سكرها له ما ليس فيه من الايدي البيضا عن الفقيه والباس في هذه البلاد ومع طول المسافة لم يظهر على احد عارض الخلل حتى وصلهم مقام مدفن الباب الميم الاول فذهب اليه في الساعة العاشرة والدفقة ٥٠ وضوا الشمس على منشة كانت بجانب المقام الشاهن البنيان والمناظر على اجل مركز في جبل الكرمل وبارق الشمس لثمة اللذوب وحافته وحكم المقاطعة ومقام الباب الاعلام من عداين رؤساء روحانيين ولما وصلت مؤخرة المركب كان الارتفاع شديداً لم ترمع عينا الفقيه ولا ساد البسكين وقت حاضرة الشاب الاديب يوسف افندي الفطيل وبارجل خطه باوراً اذ كرت في الجاهل المكتنا المقامه يا مشر العرب والعمام

شرفة من رجال البوليس بقيادة ضابطها طبول واعلام صبية الكشافة طائفتين الاسلاميه والمسيحية يسبقية قاصد للزور مشايخ الطرق الاسلاميه ينشدون امام الشمس الاشيد الحزنة ويلي الشمس لثمة اللذوب وعائلته

مالي اراكم بجمعتي وعلام تأسرون وعاداً تكتون في اهل الموت ولجل الميت الحي وسلف كل يوم يمر امامكم فوازل الرق فلا تغيرون بها اهل من بكون و اهل من كان بلاس على في حاته فجمع اليوم اعظم في حاته اهل من اجلباهونه يلتب قلوبوا أو اماماً ان النسيه يتنقل الى دار القاه لا يسكي عليه فابكوا على الفصل والادب اندوا العلم والكرم اكبحوا لاجل القاصد لا تتركهم القادون وما قدكم الاموال كرم من ملككم الثاني الى دار الهم والاؤل اكبحوا ساعة لا جل من يكي لاجلهم غائب عالم

نجم الغرب

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این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت رفیقات مادی و معنوی نوع بشر و یکانه وسیله انتظام و نظمیان عالم است سخن میزند و مقالات مفیده که موافق این مقصود است بخواسته

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خطب جلد انتقال رجل الانسانير عبد البهاء عباس

ولد سنة ۱۸۴۴ انتقل سنة ۱۹۳۱

رؤیت الانسانية بانتقال اعظم ركن من اركانها واشهر محسن البها ملاء الخافقين ذكره وشذاه العالم الكبير والحكيم الشهير:

السيد السير عباس البهائي

توفي الله في الساعة الواحدة ونصف بعد منتصف ليل الاثنين الواقع في ۲۸ تشرين الثاني (نوفمبر) سنة ۱۹۳۱ الموافق لـ ۲۸ ربيع اول سنة ۱۳۴۰ هجريه وصباح الاثنين اذاعت السمرة الاذاعة الاتية:

اسوة حقة عبد البهاء عباس خاصة والبهائيون كافة يعنونه اليكم وقد انتقل المراحة ويشيع غدا الساعة التاسعة قبل الظهر من منزله الى داره على طريق جبل الكرمل .
وبعد ظهر الاثنين اذاعت الجمعية الاسلامية في حيفا الاذاعة الثانية وهي:
انا الله وانا اليه راجعون، الجمعية الاسلامية، تمنى بمزيد الامل وفاء العلامة المفصل والمحسن الكبير صاحب السباحة:

عبد البهاء عباس

وسيختلف بجزائره الساعة التاسعة من صباح غدا الثلاثاء من بيته الفرحا اعتبارا من هذه كذخرة خاصه للاحتفال بجزائره الفريد تغذي الله برحمته ورضوانه والهم آله وذويه الصبر الجميل:

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

Vol. 12

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The funeral procession of His Holiness Abdul-Baha passing in front of Abbas Kuli's house, near the Tomb of the Bab, on Mt. Carmel, Palestine, November 29, 1921. Many of the people in this picture are Bahais. Photograph sent by H. S. Fugeta.

مقالخانه آقا عباس قلی عرش سفید مبارک و اخی دبه میشود

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA 'ULLAH.

Vol. 12

Ola 1, 77 (March 2, 1922)

No. 19

"The beauty of the Beloved disappeared and the hearts are melted by this great calamity"

Letter from MOHAMMED SAID ADHAM to the STAR OF THE WEST.

Illustrations from photographs sent by H. S. Fugeta

Alexandria, Egypt, January 1, 1922.

Dear Bahai friends:

You must have heard the sad news of the departure of our beloved Abdul-Baha from this ephemeral world to the Kingdom of Abha.

The news came to us as a thunderbolt that breaks the mountains and shakes the very fiber of the hearts. We could do nothing but weep—until wearied by weeping the tears stopped flowing. Our hearts are broken, and whenever we meet those who have not yet heard the news, the tears gush forth like a fountain; but the fire of our sorrow cannot be extinguished. Our only hope is that God may confirm us in His Cause and grant us favor and patience in this great calamity. Those who have been privileged to be in His divine presence and in whose hearts His love has grown firm, know that His departure is the greatest loss that can be imagined, and that patience is impossible save through His kindness and bounty. Our sorrow is beyond expression, and as I am a stranger to English, this adds to the difficulty of expressing myself on such a sad occasion.

The friends here all have the same feeling and the fire of sorrow is blazing in their breasts. Since then it is very noticeable that there is more love, more firmness, more unity, more tolerance and more desire for service. All this is observed in the faces of the friends, and the more so as the violators appear and endeavor to play their personal intrigues on the pages of some of the daily papers. The friends here have unanimously agreed not to pay the slightest attention to them, never to associate with them and never to listen to their words, for in reality they are the bitter enemies of our Beloved and of the Cause.

For thirty years the violators have tried to harm the Cause of BAHA 'ULLAH and have denied the Center of the Covenant, Abdul-Baha—and this denial shall never be forgotten. The violators aspire only to leadership and authority, and try to use the Cause to accomplish their wicked ends, and to them it is not a question of faith and service. BAHA 'ULLAH gave an explicit command, which they have absolutely refused to obey. He commanded all to turn to the Center of the Covenant, and this they have foolishly and maliciously refused to do, and in so doing they have violated the first and most essential command of BAHA 'ULLAH, namely, that after the departure of BAHA 'ULLAH they should turn to the Center of the Covenant, "He whom God hath purposed," Abdul-Baha. By the word of BAHA 'ULLAH and the very existence of Abdul-Baha, He (Abdul-Baha) was a divine being and not only a material son of BAHA 'ULLAH. Jesus Christ had brothers and sisters, but no mention of them was recorded in the New Testament. The violators supposed that Abdul-Baha was a material son



The Leaders of Religions, the High Commissioner of Palestine and other notables arriving at the home of Abdul-Baha to attend the funeral.

وود رؤسا ادیان و حاکم مصر و بزرگان ملای و غیره

like unto them. So it lies with you now, in America, who know this question very well, to prevent any communication between the friends and the violators, and not to admit the violators to your meetings.

The departure of Abdul-Baha took place at Haifa on Monday, November 28, 1921, at 1:30 a. m., after an attack of bronchitis lasting about three days, during which time the Master met visitors as usual. In the afternoon of the last day (Sunday, November 27) three of the notables visited him, remaining with him from 2 to 5 p. m. He talked with them in his customary way and walked to the door with them, where they begged him, for the sake of his health, not to tire himself any longer. Abdul-Baha then talked to the family about his departure, encouraging them and exhorting them to continue his work.

Among the utterances of Abdul-Baha was this: *"From this day the Cause has begun, and the friends are now stronger to bear the responsibility of the Cause."* He also said that he had many friends all over the world, while when Jesus Christ departed he had only a few. He spoke up to a few moments before he drew his last breath. Doctor Krug was present when he closed his eyes. Our friend Joseph Hebeqa, who was sent from Alexandria to Haifa on behalf of the friends, relates that Doctor Krug was so affected that he did not speak, but sat by himself meditating and sobbing, and went to the Tomb, where he would kneel and sob, bowing his forehead to the ground, and owing to his illness it was necessary at times for the friends to help him rise again to his feet. This shows how deep is the grief of the friends, when one like Doctor Krug, who was at one time an unbeliever, is thus affected. Surely the life of Abdul-Baha will ever be an inspiration and an example to the friends all over the world.

The burial took place on Tuesday, November 29, the procession starting at 9 a. m. Sir Herbert Samuel, the High Commissioner of Palestine, accompanied by the high officials, arrived in a special train, starting from Jerusalem at midnight, in order to attend the funeral in time. The funeral, as described in an Arabic paper* at Haifa, was miraculous and beyond description. All the people of Haifa attended the funeral and all were bowed in grief and wept all the way from his house to the Tomb on Mount Carmel.

When the casket containing the holy body of Abdul-Baha was placed before

*See page 261 (English) and page 287 (Arabic).



The white casket containing the blessed body of Abdul-Baha leaving his home — the pall-bearers carrying the casket even with the shoulders on the up-turned palms of their hands.

صركت عرض ظهر حضرت عبداله‌آمر از بيت مبارك

the house, the air was rent with the weeping of the family and friends. The friends then all advanced toward the casket and kissed, with flowing tears, the shawl laid over the casket. When this was over the funeral proceeded with pomp and greatness. Men of all creeds and societies, as well as the great men of the city, without exception, were present and followed the big train of the High Commissioner.

When they reached the Tomb, after walking for one hour and twenty-five minutes, the casket was laid down before the Tomb of the Bab, until the rest of the procession reached that place. Then about nine speakers spoke spontaneously, declaring his greatness and comparing it with the prophets of the past, and testifying to the sorrow and the great loss which they felt in his passing. The speakers were all strangers—not Bahais, as the Bahais could only weep on this occasion. They were representatives of all the religions of the country, Mohammedans, Christians, Jews, et al. and poets of different creeds. Some of the speakers were heads of their religion. I cannot describe how I was affected by the reading of these ovals. Sir Herbert Samuel, after listening to the last speaker, who was a Jew and who spoke in French, shook hands with him as he had understood what he said. The others had spoken in Arabic. When this was over Sir Herbert Samuel, holding his hat in his left hand, knelt down and kissed, for the last time, the shawl that covered the casket, and all those who were present did the same. The burial took place in the central room where the Master used to sit.

As soon as the friends here received the news of the ascension of Abdul-Baha, telegrams were sent to Haifa, and Joseph Hebeqa, whom the Bahais of Alexandria sent to Haifa, was the first of the friends to arrive from abroad. Upon his return he related to us the details mentioned in this letter. Joseph Hebeqa had not seen Abdul-Baha before, although he had made preparations to visit him the week previous to his ascension, but, unfortunately he was detained. He believed in the Cause during the time of the war, and we tried to perfect his faith. The ascension of Abdul-Baha and his presence in Haifa, on this great occasion, confirmed his faith and has had a wonderful effect upon him. After his visit of five days in Haifa, he was quite another being, and returned to us like a flaming torch, and in his confirmation he has found real consolation.

Since we received the news of the passing of Abdul-Baha, we have been



The funeral procession ascending Mt. Carmel on Allenby Road. The casket is seen in the midst of the crowd in the distance. Police and guards leading the procession.

مدفون جمعیت پریشان و سر بازهای حکومت

animated by a strong spirit, which, during the life-time of Abdul-Baha, seemed to be chained, but has now been let loose, and we feel a strong spirit urging and inspiring us to greater service. And, too, we have a great secret in our hearts, of which the people of the world have as yet been deprived. I do not mean to convey the impression that we are in a better spiritual condition since the departure of Abdul-Baha, but I mean to say that we feel more keenly His spiritual power and inspiration, and it is overwhelming, and His Holy Spirit is now acting through the firm believers.

The friends in Cairo kept openly three days of mourning, when the learned people of the Mohammedans and other notables, as well as Persians, who are not believers, called to console the friends.

In Alexandria we had continual meetings at my home for several days, during which time one of the violators knocked at my door, desiring to see me and to console me in my grief for the passing of Abdul-Baha, it being an Eastern custom for the people to call, on the occasion of death, and offer their sympathy. The friends who happened to be present at that moment all agreed not to allow him in and insisted that word be sent to him that we would not see him. This, at first, might seem strange, to turn a man away from the door on such an occasion, but any believer who has ever heard of the violators and of their attitude toward the Center of the Covenant, Abdul-Baha, and who knows the trouble they tried to make for him, will certainly uphold our action in thus turning a violator away. A few days after this we had a telegram from the family of Abdul-Baha, in reply to all cables sent from Egypt to Haifa, which read thus:

"The beauty of the Beloved disappeared and the hearts are melted by this great calamity. Our only hope is to raise the banner of the Covenant, and with all righteousness, unity and servitude we serve His sublime threshold."

A few days later the great violator addressed the Bahais through the columns of the Arabic newspapers, calling upon them to follow him, according, as he stated, to the will of BAHÁ' ULLÁH, pretending, in his call, that although he had been separated from his brother by God's destiny, yet the filial relationship and hearty sensations were strong in his heart, and he tried outwardly to show sorrow for the passing of Abdul-Baha. One of his only two followers in Alexandria confirmed his call on a page of the same paper, but the House of



Boy scouts with flags and band. The white casket is plainly visible. The large building to the left is the Pilgrim House not far from the Tomb of the Bab.

معدنای تلامذہ کشادہ

Spirituality in Cairo replied and contested both statements, stating in effect that this violator is not recognized at all by the Bahais, and since he has violated the Covenant of BAHÁ 'ULLÁH for thirty years, he is not considered among the Bahais, and has not the authority to speak in their behalf, for all the affairs of the Bahais are now directed by the Houses of Spirituality, all over the world, whose members are elected and who will come under the control of the House of Justice, and they are the only representatives of the Bahais. And this violator is not a Bahai in the true sense of the word and according to the dictates of BAHÁ 'ULLÁH. This reply was given especially for the benefit of the public, to give them correct information and to prove to them that the violators are not Bahais and were cut off thirty years ago by their disobedience to the command of BAHÁ 'ULLÁH to turn, after His departure, to the Center of the Covenant, Abdul-Baha, and by their harmful actions to the Cause.

The reply produced the desired effect and we, individually, spread it among the inquirers and thus enlarged the circle of its influence.

Again they wrote an objection to our reply and published it, but after the reply given by the House of Spirituality none of the friends have entered, or will they enter, into any controversy with them through the newspapers. The people must understand and know by their own knowledge that the violators are unfaithful and weak in their reasoning, and this is plainly evident in the writings of the violators.

We, the friends in the East, hope that the friends in the West will give a blow to the violators by totally avoiding them and never associating with them or accepting them in their meetings, because they are the only kind of people who could harm the Cause more than all other people put together, for the simple reason that their aim is to break the unity of the friends by putting doubt in the hearts of those who are not firm in their faith.

We are hoping to hear from the West that which will add confirmation to the friends in the East. This is what is expected from America. We all pray that BAHÁ 'ULLÁH may confirm us in raising high the banner of the Covenant at all times and in all regions.

Faithfully in the Covenant of BAHÁ 'ULLÁH,

MOHAMMED SAID ADHAM,
Teacher Abbasieh School, Alexandria, Egypt.



The casket close at hand. Allenby Road at this point turns to the left and ascends as shown in picture on page opposite. One of the men to the left is looking up the road.

رسیدن جمعیت بد کو کریدل

Letters telling of the passing of Abdul-Baha

Two letters from MISS JOHANNA HAUFF, at Haifa, Palestine, to her parents in Stuttgart, Germany.

(From the *Sun of Truth*. Translated from the German by Mrs. Aubrey J. Kempner.)

November 28, 1921.

What terrible hours were these to-night at the deathbed of the beloved Master! At one o'clock at night (Monday morning) we were called and told the Master was very low. Quickly we went down into the sorrowing house, to his bedside; for a long time I did not know whether He was still with His body or had ascended into His Kingdom. He is no longer among us! Oh, no, we must not say this; His spirit is perhaps a thousand times nearer to us; but it is incredible, unbelievable, because this great loss came so swift—so unexpected. We are all as stunned. I cannot say anything; I do not know what will happen!

Rouha Khanum told me—weeping at his bed where he lay still, unspeakably beautiful and as if sleeping—that she had asked him only in the evening whether I might stay here for some time and that he had replied: "She may

stay; she will be a beautiful teacher." But I don't know what will happen now; the heart, the mind, the spirit of this town, this country, our whole world is no longer in a human body!

When this letter reaches you, the sad news will have long reached the whole world. We stand in the spirit of Him whose life was a living martyrdom, from the first to the last minute, for us and for the world, but who is now released from his sufferings and has entered into the eternal Glory.

Friday and Saturday the Master had some fever, Saturday it was worse, Sunday he was all right again. The cause of death is not known; it was general weakness probably. Half an hour before death, there was difficulty in breathing. Shortly before passing away He told his daughter that He was going across.

Haifa, Palestine, Dec. 3, 1921.

As in a dream these last days have passed. Since I wrote to you on Monday, after the incredible had happened—incredible because it happened so unexpectedly—much has come to pass. Before I tell you something about it, I wish to thank you from the bottom of



The tall clump of cypress trees in background is immediately behind the Tomb. The casket was carried up the road to a point nearest this spot, then borne to the right to the Tomb.

سیدت خلیفۃ بہ راہ سافرانہ

my heart, that you let me come here, that I was allowed to be here during these wonderful, hard and indescribably beautiful times. . . . Only after I had been here for days, an understanding gradually arose within me of what it meant, and it was so indescribably spiritualized in the human form—always kind, always loving; already partly absent, yet among us and talking to us.

I am not worth it, that those radiant, luminous, penetrating blue eyes should have rested on me, that that kind mouth should have spoken loving, beautiful words to me—and useless my life would appear to me if the power of the experience does not give me strength to really remold my life and to lead it to a high purpose.

Mr. and Mrs. Bosch, Dr. and Mrs. Krug and I, were almost constantly in the most intimate family circle. On Monday night we were permitted to see the face of the Master once more—the only ones besides the family. How beautiful it was! Such peace! such rest! I do not believe that I shall ever in my life see again such an unspeakably beautiful face as that of Abdul-Baha in life and in death. All day long and the night afterwards I was still stunned, hardly able to think, hardly able to bear the grief and look on—until the next morn-

ing; then everything changed. We had gone over at eight o'clock and stood once more—for the last time, in the room in which He talked to us when He was not well and in which he passed away—before the bed on which rested the beautiful, white-clad figure. . . .

Mr. and Mrs. Bosch and I were alone in the big hall as the sons-in-law passed by to get the casket; they called Mr. Bosch, who helped to carry the casket into the death-chamber and to put the body into it. For a short time the casket was left in the hall and Mohammedan priests, who had asked permission to come, as did Jews and Christians, said a short prayer.

Then the casket was carried up the mountain on the shoulders of eight men who frequently changed. Never in my life will I forget that walk. More than an hour we followed the bier which covered the human form of the beloved Master—after stormy, rainy days, radiant weather; dark blue the sea, dark blue the sky—slowly, slowly followed the crowd, reverently and shyly they followed the ruler who had gone to deep silence and rest. Whoever could, went along, people and soldiers on both sides of the road. The government and the nobility to accompany "Sir Abbas Effendi"; the poor, their benefactor; the



Arrival at the Tomb of the Bab. The Leaders of Religion and other notables delivering soul-stirring tributes and eulogies. The casket is seen in lower left hand corner of picture.

رسید مشیرالارک بمقام اعلیٰ . رؤساء ادیان و بزرگان ملل
خطابه های بلغیه منصفه و قصائد مؤثره فی حق ابدانور

inhabitants of Haifa, their counsellor; others, their greatest scholar, philosopher and sage—men of all languages, nations and creeds, who were but passingly or not at all interested in his Cause, crowded around his casket. A triumphant procession it was, the first fruit, at least the first visible fruit, of his life of sufferings in this region afflicted with spiritual blindness.

But before I noticed all that, the new uplifting feeling had come over me; while we slowly ascended the steep mountain and were looking at the deep, blue sea, the white city of BAHÁ 'ULLAH (Acca) and the radiant, blue sky, all mourning left me and a feeling of strength and comfort came over me; it seemed as if Abdul-Baha had not gone, as if the spirit of power and beauty that speaks from out his words, had suddenly, inexplicably, come over me and was comforting and guiding me past the sorrowing crowd into the nearness of His love and life. (I cannot possibly give an impression of what I felt; nor can I find the words.) Mrs. Bosch had similar feelings and Mrs. Krug said: "It was the most wonderful experience."

On the summit the casket was put down in front of the Tomb of the Bab and about five or six Arabic eulogies and one French address were given—all

by non-Bahais who knew little of his teachings. I hope to get the translations. The Frenchman said that all stood deeply moved at the bier of a man who had proclaimed the religion of the soul, whose words and deeds were in perfect harmony, who gave the world the most beautiful teachings of all philosophies and all religions in such a way that it could accept them, and he ended with about these words: "Not only the inhabitants of Acca, Haifa and the Persians in his country, but all civilized people are weeping today at the bier of this great one." The Arabic addresses are said to have been very beautiful, too.

To all in Haifa, to the government which lowered its flag to half-mast, even to the people who were indifferent or opposed him because they could not get away from their fanatical prejudices, to all came a presentiment that one of the greatest had gone from them. Just as at Christ's departure "the curtain of the temple was rent in twain," the curtain which does not let the real light penetrate into the temple of religion. God grant that it may remain rent and that the light can get in! (Two years ago, Abdul-Baha was asked when the carnage and dreadful riots in the world would stop. He answered: "When the

world will have become wise enough to accept the teachings of BAHÁ' ULLÁH.") After the speeches were over, the casket was put down in the Tomb where it will remain until the orders which Abdul-Bahá has left and his last Will and Testament will have been read, which will be done by his oldest grandson who is shortly expected back from London.

The heart-breaking grief of the family, especially of the poor locked-in women whose sole spiritual life he was, is still harder, still more terrible and painful than that of the men. It is an irreplaceable loss for them. It had come so suddenly for all of them, although the Master had spoken for months continually of his going—they had not understood, probably because they simply could not believe it. Now only do they begin to realize it.

And he was so weary, so tired! He said it to us, he said to everybody. Mrs. Bosch told me even on the first day: "His work is done, completely done, everything has been said; every further day is a gift of grace." We did not dare to ask questions, nor dare to deliver the letters, because we heard 400 letters were still lying there unanswered, but in his great love and kindness for Germany he wanted to have them nevertheless and his very last Tablet is going to Germany. The Krugs said too, a veil seemed to be about him, that he was quite different than before. I felt the strangeness at first as something too high, too incomprehensible at the first meeting and later, when his kindness bridged it over, I felt that he was hardly a human being any longer. On Sunday when he was so much better again that we were all quite happy, he told his family that he was leaving them now, that they should faithfully serve the Cause of God and should not let any enemies enter therein. He said: "This is my last day." But nobody realized what he meant, they thought he wanted

to undertake a sudden journey, as he often did. When he said it, he smiled as if joking, and since he liked to joke they did not take it seriously. Then he told his daughter Rouha that he needed nothing, that he was well and all should go to bed—only she remained with him. At one o'clock at night he complained about difficulty of breathing and she threw back the mosquito netting, and wanted to give him milk, but he said: "You want to give me milk now that I am dying?"

She had Dr. Krug called at once. By this calling I woke up too, but when he got there, the Master had already passed away. "As a thief in the night" was his coming and going, so that this prophecy too should be fulfilled!

But now the time has come for every one to work, for the Germans particularly whom he loved so dearly, to whom his last message goes—to work in order to maintain unity and to definitely overcome all children's diseases. Hardest to bear for me was the grief of the unhappy helpless women, who locked up in their houses and hidden behind their black veils, cannot work as we do and cannot divert themselves to get over their sorrow; moreover, the horrid oriental custom which forces them to accept callers for seven days from morning till night and to listen to the weeping and wailing of all Syrian women who are entire strangers to them. Turkish and Arabic women are there too; all day long it continues without mercy; the nobler and more honored the deceased, the more wailing and the longer the call. It hurts my very soul, but I can scarcely be of any help, because I do not speak the language. We are often over there. Day before yesterday they even sent for us. Our presence, with our poise and true sympathy and understanding, seems to help them, their only joy it is to have the friends with them and to pray to become worthy to enact the Master's will.

Two Letters from ETHEL ROSENBERG.

Haifa, Palestine,
December 8, 1921.

Beloved friends in England:

I know so well how heartbroken you have all been at this (for us) sad, sad news and how you must all be longing for a word directly from this sacred spot—made doubly sacred for all of us now as it is the resting-place of our Beloved Abdul-Baha.

I cannot sufficiently thank God for allowing me to be here at this solemn time. You are, I know, all feeling with me that *now* is the "accepted time;" *now* is the moment when we must all dedicate our lives afresh to the service of our beloved Abdul-Baha, the Perfect Servant of God—and of us all.

Dr. and Mrs. Krug of New York, Mr. and Mrs. Bosch from California, Miss Johanna Hauff from Stuttgart, and Mr. Kelsey, had all the blessed and wonderful privilege of being here at the time of his departure and ascension. Mrs. Stannard hastened here from Cairo as soon as they received the news—but she did not arrive until Tuesday, after the funeral had taken place. The actual passing was at 1:30 a. m. on Sunday night, i. e., in the early morning of November 28th—[so close to] the day he himself chose so many years ago to be his Commemoration Day—his "Day of Remembrance" for always. Some friends objected to his having selected November as the month for his special day, but in my hearing he said, "No! No! There is a special wisdom in this choice. Some day it will be known."

Dr. and Mrs. Krug arrived only nine days before his departure. She tells me they were both much struck by his extreme fatigue and weariness, and they entreated him not to visit the Guest House, but to allow them to visit him. However, he continued to come over to see the friends here and to take a meal with them, right up to the Friday. On

that day they were particularly impressed by his very loving and impressive farewell, "Good night! Good night!" he repeated several times, stretching out his hands towards them. On Saturday he was taken ill with fever, and his temperature rose to 104. On Sunday, the 27th, he seemed much better and he had no fever. At 5 p. m. that day he received the Quazi (the Mohammedan judge). This gentleman said to him, "I think it would be much better for your health if you would build a small house entirely of wood instead of living in a stone house." Abdul-Baha replied, "I have no time left now to build houses." Then he also received the two principal Police Authorities—after that he retired to rest at about 8:30. At midnight or so, he arose from his bed and took his temperature and showed his daughter Rouha Khanum that he had no fever. He refused milk and lay down again. Later on she once more entreated him to drink a little milk. He looked at her and said, "You would give me milk when I am going!"—and with that he was gone.

I have told you these details that you may know how easy and rapid was the passing and that practically he had no illness—at any rate, no serious illness.

During the previous week he had given his family many hints of his approaching end, if they had but understood them.

To Rouhi Effendi he said, "I have decided to go far away, where no one can reach me." Rouhi Effendi and another young man who was present, thought he was joking and Rouhi Effendi said, "You know, Master, that is impossible; they will always find you."

About ten days before the end, he left his little bedroom in the garden and came into the house. He told his family that he had dreamed in the night that BAHÁ'ULLAH had come to him, and had said, "Destroy this room im-

mediately," and therefore he did not like to sleep outside any more, but would come into the house. The family were thankful, as they felt he would be nearer to them if he needed any service during the night. They now understand the spiritual symbolism of the saying—the "room" being the Beloved One's body.

So you see, he did what he could to make them ready that the blow might not be too unexpected and sudden. During all those days he was extraordinarily loving and tender to every one with whom he came in contact—they all say, so much so, that they remarked upon it.

The funeral took place on Tuesday morning at 9 a. m. The whole of Acca and Haifa attended. Mr. Kelsey has taken some wonderful photographs of the whole procession which he intends to publish as soon as possible. The High Commissioner, Sir H. Samuel, came up from Jerusalem to be present and he walked with the procession the whole way. Colonel Summers, the Governor of Haifa, was also present. There were wonderful orations at the graveside. . . .

The Master's body lies in the Tomb of the Bab (for the present) underneath the first chamber. Everything in it is most bright and beautiful. There are wonderful carpets spread upon the floor and a ten-branched candlestick on either side, besides all the other lights. It would cheer your hearts to see it—it is all so bright and joyous. I am sure we all feel that now is the time for us all to be united with the utmost love and firmness—to increase our activities tenfold in teaching and spreading the good news of the Kingdom.

My best love to you all and greetings and love from all the family.

Yours ever in the blessed Cause,

Ethel Rosenberg.

My dear Mrs. George:

. . . . Tooba Khanum, I grieve, is ill with the heart. She poured out all her strength and energy in sustaining others, Mrs. Krug said, and finally collapsed from overstrain. She has been in bed for some days and is now better, I am told.

Khanum is wonderful; so are all the ladies. I will try and enclose something for you to read to the assembled friends.

. . . . Monaver Khanum sends her love and says will you please pray for them *all*. They all need your prayers *so much*—in order that they may be strengthened and guided to carry out the beloved Master's will and wishes in *every* respect.

We have been to the Tomb each day for prayers and chanting. On the seventh day corn was distributed to all the poor. On the ninth (the final official day of mourning) we all went to Bahje and the Holy Shrine, 138 pilgrims, but the ladies of the household did not go. I am going again with them, later.

Yours with love,

Ethel Rosenberg.

Letter from ABBAS ADIB *to* Dr. Zia M. Bagdadi.

Damascus, Syria,

January 4, 1922.

My dear uncle:

Oh! what a calamity has befallen us by the departure of our beloved Master. Several times in meetings during the year, up to the time I left Haifa, he said: "I have completed my work and duties in this world and what is left will be done by the friends. I want to rest. The actions of the nakazeen and others so injure me that if my heart be pierced with a spear it will be much easier to bear than these actions. Suppressed sorrows will kill a man. If one should relate his sorrows to a friend,

the sorrow will be removed from his heart and he will be at ease; but if one shall keep it and does not speak it to others it will work in him, make him sick and kill him. You do not know what is happening. I do not say anything." Such words were uttered by Abdul-Baha many times.

A certain person was such a great stumbling block in the path of the Beloved that he said to Bahadur: "My soul has reached my lips because of his deeds" . . . He continued: "I want to rest for six months. The doctor does not allow me to work, read and write."

To begin with he dismissed Mirza Adizullah Bahadur and Ibn Asdak, the latter to stay in Shiraz under the care of Mirza Bakir Khan; next he dismissed Sheikh Mohamed Ali, his son and Seyed Mustafa of Rangoon. A little later he dismissed Jenabe Fazel and Soubhi, the latter was told that when his services would be needed he would be called—meantime to go and teach in Persia. Not a pilgrim was left in Haifa.

On Friday night, November 18th, the Beloved had a cold. That morning Mirza Abul Hassan Afnan dismissed his servant and said he was going away. He wrote a supplication to the Beloved. Then the Afnan went to the seashore, about two hours walk, and threw himself into the sea. Some fisherman nearby took him out and notified the authorities. Abdul-Baha sent his automobile. I went with the Afnans and Dr. Lotfullah and helped to bring his body home. The next day when we carried the body from his house, the Beloved approached and assisted in carrying the casket to the carriage. I am sure the Master told him about His departure from this world and that because of it he threw himself into the sea.

Another incident: Ten days before this a Bahai Turk named Dr. Suleiman Rifaat Bey, whose home is in Beirut, came to visit Abdul-Baha. The day after his arrival a telegram came stating his brother had died. The shock overcame

him. Abdul-Baha opened the windows, washed the face and head, rubbed the chest of the doctor, gave him some water mixed with spices, patted him on the back, embraced him, and consoled him. During this talk the Beloved said: "Don't be sorry. My departure from this world is very near." (Dr. Bey did not mention this until after the departure of Abdul-Baha, not quite a fortnight later.) The next morning the Master sent him to Beirut with Ahmed Bey Yazdi and Monever Khanum . . .

On the morning of November 26th, I left for Damascus. I arrived that night and communicated the news of the good health of the Master to the friends and my father. On Sunday, at a meeting, we spoke of it. Monday noon a telegram came saying the Beloved had departed from this world. . . .

I heard that on Sunday, the 27th, Abdul-Baha sat in the garden under the apricot tree. He called Ismail Agha and asked for some fruit—tangerines, sweet lemons and oranges. He ate some and distributed the others among the friends who were present. He rubbed his hands together and said: "*Finished, finished, finished.*" He arose and went to his room. That night he did not go to the meeting. At midnight he awoke, called the Greatest Holy Leaf, said good-bye to all and at 1:30 a. m. ascended to the Kingdom of Abha. Immediately, everybody was notified and the weeping and wailing commenced.

A few days after the ascension, a Moslem said to one of the Afnans: "Sometime ago, His Excellency, saw me and inquired about my work. He paid me a few pounds and said, 'This will be the last time we meet.' It did not occur to me that he meant he would ascend so soon . . ."

As to the nakazeen, they surely gloated over the ascension of our Beloved. Mohammend Ali came to the house of mourning. Khosro saw him and told him to wait for permission. The Great-

est Holy Leaf sent this word to them by Rouhi Effendi: "Our Beloved does not allow and does not like you to come in, and if you come in you will add to our sorrows." He went away and wrote an article in the newspapers calling the Bahais to turn to him, quoting extracts from the Covenant of His Holiness BAHÁ 'ULLAH. The Bahai Assembly of

Cairo answered him, and exposed his claim to leadership. . . .

Kindly give my love and greetings to Zeenat Khanum, Parvene and Hobour Khanum. Sheikh Abdul Rahman El-Hindi is present and greets you.

Your sincere nephew,

Abbas Adib.

Cablegrams from and to Executive Board of Bahai Temple Unity

Family, Abdul-Baha Abbas,
Haifa, Palestine.

Dec. 3, 1921.

"He doeth whatsoever He willeth." Hearts weep at most great tribulation. American friends send through Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of His unceasing presence and nearness.

EXECUTIVE BOARD,

(Signed) *Lunt*, Secretary.

Assemblies of Persia and the East,
Care of Rouhani, Care Dr. Moody,
Teheran, Persia.

Dec. 8, 1921.

Divine Covenant enthroned in Eternal Power and Beauty. West embraces East.

EXECUTIVE BOARD,

(Signed) *Lunt*, Secretary.

Abdul-Baha Family—Bahieh Khanum,
Haifa, Palestine.

Dec. 15, 1921.

If you plan special commemoration service American friends beg privilege joining. Please cable date and procedure.

EXECUTIVE BOARD,

(Signed) *Lunt*, Secretary.

Dec. 22, 1921.

Memorial meeting world over January 7. Procure prayers for unity and steadfastness. Master left full instructions in His Will and Testament. Translation will be sent. Inform friends.

(Signed) GREATEST HOLY LEAF.

Forty days after the ascension of His Holiness Abdul-Baha, Memorial meetings were held in all Bahai Assemblies the world over, in compliance with the above word from Haifa. We hope to soon publish an account of the one held in Abdul-Baha's home.—*The Editors.*

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ 'ULLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 12

Ola 1, 77 (March 2, 1922)

No. 19

Ode to the Center of the Covenant

BY THORNTON CHASE.

To the Center of the Covenant: ABDUL-BAHA ABBAS—May the Souls of all Mankind be a Sacrifice to Him!

O THOU David of the Promised Kingdom of GOD!
Thou Princely Leader of all Humanity!
Thou Warrior against the Tribes of Infidelity!
Thou Conqueror of Darkness and Radiator of Light!
Thou Bearer of the Banner of Divine Peace and Prosperity to the Nations!

Thou First Born in the Kingdom of Baha! Beloved of GOD and Men!
Thou First Citizen of the Royal and Holy City!
Thou *Branch* of the LORD, Beautiful and Glorious!
Thou *Greatest Branch* from the *Ancient Root*!
Thou Fruit-bearing *Branch* of the Divine Tree!

This "Ode to the Center of the Covenant" was composed by Mr. Thornton Chase a few weeks before Mr. Chase's death. It was read in the holy presence of Abdul-Baha, and he wished it to appear in the STAR OF THE WEST. It was published in No. 11, Vol. 4.—*The Editors.*

Thou Host of the Divine Table!

Thou Cup-Bearer of the Divine Knowledge!

Thou Diffuser of the Holy Fragrances!

Thou Interpreter of the Revealed Word!

Thou Liver of the Bahai Law!

Thou Establisher of the New Jerusalem descended from the Heaven of the
Will of God!

Thou Builder of the Temple of the LORD!

Thou Light of the City of GOD!

Thou Brilliant Moon reflecting the Sun's full Disc of Splendor!

Thou Enlightener of the Spirits of Men!

Thou Heart of the World, sending the Blood of Truth through the arteries
of Humanity!

Thou Physician of Souls, raising the dead to Life by the Elixir of the Word!

Thou Possessor of the Philosopher's Stone!

Thou Master of Transmutation!

Thou Kindler of Love and Life in the Heart of Humanity!

Thou Ambassador of Heaven and the Manifestation of Righteousness!

Thou King of Servitude and Defender of the Faith!

Thou Temple of the Divine Testimony!

Thou Witness and Aim of THE COVENANT!

Thou Prince of Peace and Ensign of United Humanity!

Thou Guide of mortals to Immortality!

Thou Pathfinder of the Right Way, and Conductor of man from Earth to
Heaven!

Thou Lover of GOD and Man; Exemplar of the New Humanity!

Thou Shepherd of the Sheep, and Shelter of the Birds of the Air!

Thou Keeper of the Vineyard, and Trainer of the Children of GOD!

Thou Servant of the Highest, declared by Isaiah!

Thou Right Arm of the Mighty, proclaimed by Israel!

Thou Holy One in the Hand of GOD!

Thou Lord of the Sabbath of Ages!

Thou Unique One of the Millennial Age!

Thou Lion of the Tribe of Judah!

Thou Lamb of the Sacrificial Love!

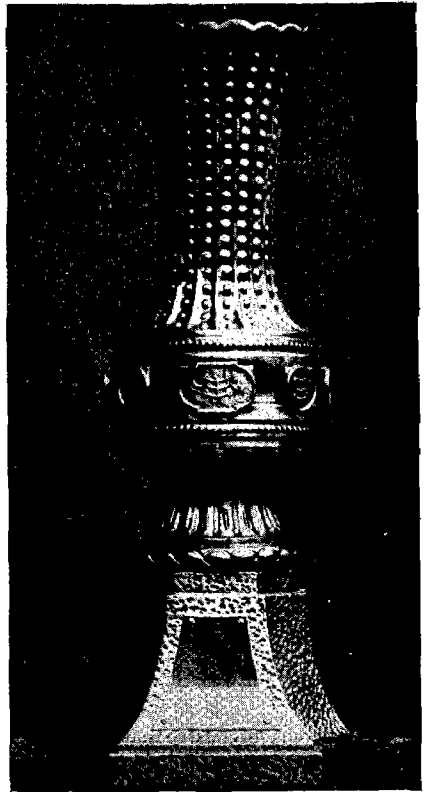
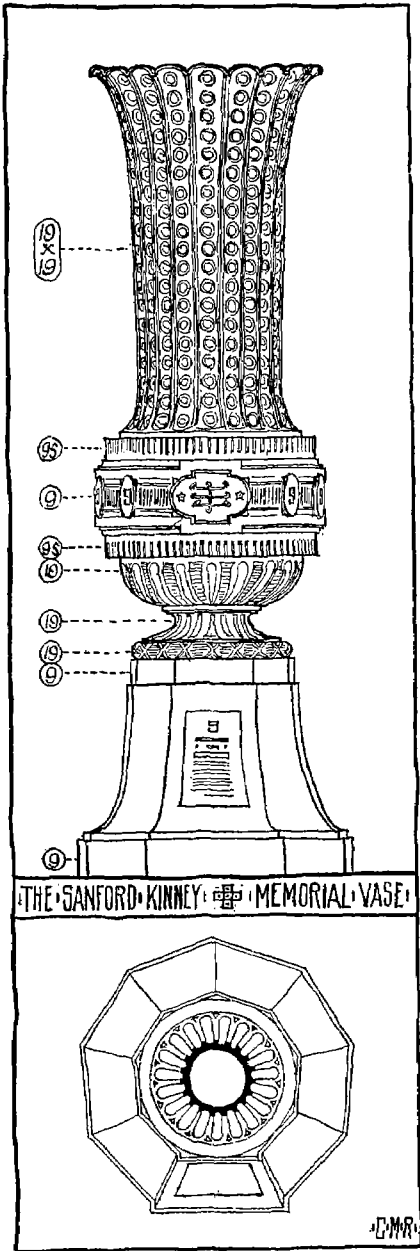
Thou Baptizer of Evanescence!

Thou Sum of Spiritual and Human Perfections!

Thou *MYSTERY OF GOD!*

—REVEAL THYSELF TO THOSE WHO
CAN BEAR THE KNOWLEDGE!

Sanford Kinney Memorial Vase



Inscription upon the Sanford Kinney Memorial Vase:

9

TO THE GLORY OF EL-ABHA
and in loving memory of
SANFORD KINNEY

This vase is presented to the Holy Presence of The Center of the Covenant by a Bahai of Germany and a Bahai of America, in the hope that Abdul-Baha will place this offering at the threshold of the Holy Tomb of The Bab.

In the year 77 of the Abha Covenant

"Herr Albert Rentfle of Karlsruhe, a very devoted Bahai, and I have worked up this little plan. Abdul-Baha very graciously accepted the offering and I presume that it is now placed at the Tomb of the Bab."—Charles Mason Remey.

(See STAR OF THE WEST, Vol. 10, No. 19, Page 349, for details of the departure of Sanford Kinney.—The Editors)

Requiem Tablet revealed for Lillian Kappes

Tablet Magfaret (Requiem) for the maid-servant of God, Miss Kappes—
Upon her be BAHĀ'ULLAH El-Abha!

O my God and my Helper!

Verily, I place my forehead in the dust and raise my hands toward heaven and call upon Thee with a heart whose waves surge in Thy remembrance, and with tears that are falling in Thy love, and a spirit which is moving by Thy goodness and favor and a soul that is increasingly thirsty, seeking the wine of Thy forgiveness and Thy pardon, and we are saying:

O Forgiver of sins and O faithful Bestower of pardon and Protector from misfortune and Compassionate to the creatures! Verily Thy maid-servant was a stranger, alone, a unique one in Thy path; and far from her native land in the path of Thy love she was certainly approaching toward Thee and was seeking the glad-tidings of Thy favor and goodness. Then the hearts of Thy friends became saddened by her death.* The tears of the pure and of Thy chosen ones were flowing and from the hearts of Thy servants wailing and weeping arose, sympathy was established for Thy maid-servant and consolation for Thy friends whose hearts were burning and whose tears were flowing. The hot fire of sorrow was aflame within their vitals; they were weeping as a mother weeps for her dead child. In this way they were seeking consolation and favor for her, with burning hearts and with breasts filled with the marks of grief for this great calamity.

O my God! Grant to her life immeasurable, excellence and companionship with the birds of Paradise in the eternal world. She is leaving this un-

real world and arriving at Thy Holy Presence in the world eternal and she has become purified from the stain of sins, liberated and saved from the world. O God illumine her face with the light of Thy mercy and make fragrant her nostrils with the perfume of the garden of Thy unity and make her eyes radiant by beholding the Divine Face of her Lord, and appoint for her a place in the true station of nearness by Thy mercy; and open the gates unto her, putting her in communication with the Holy Leaves among the maid-servants and companions and aid her to reach the Kingdom of Mysteries in radiant Light.

Verily Thou art the Forgiver and the Kind! Verily Thou art the Lord of Mercy and Forgiveness!

She entered in unto Thee and into the path of Thy favor and goodness. I ask of Thee to bestow upon her a benevolent station; to accept her efforts and grant to her signs of favor and a station of kindness and pardon. O God! she had faith in Thee and in Thy Verses and was attracted by Thy fragrances and was reading Thy Words and Verses and giving the glad-tidings of the dawn of Thy pure unity and she called upon Thy Name in Thy regions.

She left her native land and remained apart from family ties and brothers, enduring every trouble and distress and was content to accept the bitterness of separation for the love of teaching the children. And with enthusiasm educating the girls she lived in distant cities during long years and periods and was patient in every difficulty. Morn and eve she was endeavoring to clarify the intellects of the innocent children of good families and failed not in giving out daily that which was required of her in that distant region. She gave her hand unwearied every night and

*See STAR OF THE WEST, Vol. 11, No. 19, page 324.

day and at evening-tide and morning-tide to the service of the friends and taught the little ones who drew nourishment from the breast of Thy favor until her body gave out, her strength failed, her body disintegrated and her form dissolved. Then, supported by Thy favor, she returned to Thee, eager to behold Thee near by. Verily Thou art the sublime Refuge, the Faithful, All-sufficient, the Dear and Illustrious, the Most Supreme!

(Signed) ABDUL-BAHA ABBAS.

(Revealed in Haifa, July 1, 1921.
Translated in Teheran, Persia, October 12, 1921.)

KAPPES MEMORIAL FUND

Extract from a letter written from Teheran, Persia, the beginning of September, 1921, by Miss Elizabeth Stewart to Mrs. I. D. Brittingham.

Dr. Moody you know is now very busy collecting for the Lillian Kappes Memorial Fund to erect a good school building and also to purchase the land for the same. There are over two hundred scholars and no place for them. Before Lillie's departure she started this fund. After she passed over, Dr. Moody said she would finish this work, for you know Abdul-Baha tells us the Tarbiat School in Teheran will eventually be the first school of the world. Among her subscribers, Dr. Moody has many who are not Bahais, and are of all nationalities, and you would be surprised to see how readily and with what great love they all respond. It has been a great pleasure to her. She first secured permission from the Mahfel Rouhani to proceed with the work. Then Abdul-Baha sent her a beautiful message through Dr. Lotfullah: "Bravo Dr. Moody! Be sure she will succeed in this noble work. I will pray for her." Dr. Lotfullah added: "He is very pleased with you and you are always remembered by him."

Every one who knew Lillian is so glad to help this along, for her work here is

not fully known. It has been wonderful indeed, nor has it been appreciated, for she truly gave her life for it—it was always on her heart and through everything she stood for her own methods of training the children, from which now we can see some results. The girls who get their certificates from the yearly examinations of the Darol Fonoon (Government University) are always sought for teachers because they have been trained by Miss Kappes. Moslems have brought their daughters and have said: "Please take her and have her study in your school, under your care." Lillie was loved by all, and she brought up this school from a mere handful to over two hundred pupils and twelve or fourteen teachers. All have been personally trained by her.

Dr. Moody began to collect at Naurooz and since then has sent out to places and countries, with slips such as I am now enclosing (i. e., copy of the receipt for subscriptions to the L. V. Kappes Memorial School fund, headed with a medallion picture of Lillie Kappes). I am enclosing this for you and Dr. Moody sends word if you think of any special place to use it, to do so. She has had no report from America at all, but from London there have been sent sixteen hundred and thirty-two dollars (\$1,632). The amount gathered here has been sixteen hundred and thirty toman (or dollars). From Esphahan the women have sent thirty toman. So she has now over three thousand toman and is beginning to look for land, which is very high. There is much work to do and much money needed. Please speak of it whenever you can and urge the friends in America—Lillian's own country—not to forget this work. Dr. Moody will be very grateful. We have the impression that it should be built as quickly as possible. The building is so needed.

We are awaiting the coming of the new teacher. We hope she will not be delayed.

Elizabeth Stewart.



MISS KAPPES

DR. MOODY

DR. CLOCK

MISS STEWART

Photograph taken in Teheran many years ago

Obituary

DR. SARAH CLOCK

WILHELMITE, N. Y.:

TEHERAN, PERSIA, January 24, 1922.

DR. CLOCK DIED, PNEUMONIA. NOTIFY FRIENDS.

(Signed) MOODY.

On the 8th of September, 1910, Dr. Clock sailed from New York for Persia. Twelve years of self-sacrificing service is her contribution to the Bahai Cause in Teheran. We believe a letter is on the way telling in detail of her life and passing. Upon her be the mercy of God!—*The Editors*.

HELEN S. GOODALL

Telegrams from her daughter:

"Mother passed peacefully into the Kingdom of Light the morning of February nineteenth."

Ella G. Cooper.

"Impossible to finish article for this issue STAR. Any account of her life must contain the history of the Cause in California which takes time to prepare."

Ella G. Cooper.

With the passing of this great soul, the Cause has lost one of its splendid pillars in America, and the STAR OF THE WEST one of its staunchest friends and supporters. We look forward to publishing the article referred to in the telegram in a near issue of the STAR OF THE WEST. On behalf of all the friends, we extend to the bereaved family our heartfelt sympathy.—*The Editors*.



WILLIAM H. HOAR
MARCH 22, 1837 JANUARY 9, 1922

WILLIAM H. HOAR

On the 9th day of January 1922, at Fanwood, New Jersey, his home, the human temple that for sixty-five years had been the abiding place of the reality of William H. Hoar, was laid away for its final rest in an unpretentious grave. While we will see him no more in his earthly body, yet from that pure soul "will appear the traces of God," for God has said, speaking of the sincere souls who depart for the Supreme Concourse, that "the rays of

those spirits are the cause of the development of the people." This is a firm sure rope which those who loved him can grasp.

At the home, after the reading of the Episcopal burial service, by a clergyman who had been a dear friend of Mr. Hoar, the Bahai service was conducted by Mr. Montfort Mills, Mr. Roy Wilhelm and Mr. Hooper Harris. It was most beautiful and impressive.

When the last rite was performed at

the grave, the spiritual atmosphere was such that one of those present testified that it seemed to him that he could sense and feel the joy and exultation with which that dear soul ascended to the Supreme Concourse to "tell the angels what had happened to it in its existence here below." And surely Mr. Hoar had much to tell, for he was always kind and sympathetic to those in trouble and generous even beyond his means.

Mr. Hoar was one of the pioneers of The Bahai Movement in America. He was one of the very first to hear of the teachings and accept them and was absolutely staunch and unwaivering up to the day of his departure.

The first mention of the Bahai Movement in America was made by the Reverend Henry H. Jessup, of Beirut, Syria, at the World's Parliament of Religions held in Chicago in 1893. At that Congress, Dr. Jessup said:

"In the palace of Bahje, or Delight just outside the Fortress of Acca, on the Syrian Coast, there died a few months since a famous Persian sage, the Babi Saint named BAHÁ 'ULLAH—the Glory of God—the head of that vast reform party of Persian Moslems who accept the New Testament as the Word of God and Christ as the Deliverer of Men, who regard all nations as one and all men as brothers."

Shortly after this announcement by Dr. Jessup, Mr. Hoar heard of a class in the Bahai teachings in Chicago and joined it. Thornton Chase was also one of the members of this class, and it was at these classes that Mr. Hoar first met Mr. Chase. The two men were very firm and close friends. We may be sure that now, in the Supreme Concourse, they are closer than ever before, or than they ever deemed possible, while in this body.

Mr. Hoar moved from Chicago to New York in the early days of the Cause in America, and was one of those most

instrumental in building up the Bahai Assembly in New York. In those days the teaching and spreading of the Cause was far more difficult than at present, and those who followed it were frequently ridiculed. Mr. Hoar's faith never for a moment waivered, and he was for years one of the most capable and useful members of the New York Board of Counsel.

In 1900, Mr. Hoar made the pilgrimage to Acca. He was there in the presence of Abdul-Baha from September 26th to October 9th, two full weeks, and during that time he constantly received teachings from the Great Master himself, and also from that greatest of our Bahai teachers, Mirza Abul Fazl. He was thoroughly grounded and instructed in the fundamental Bahai principles, and was one of those who always insisted upon sticking to the words of the Divine Text, and not mixing with them the thoughts, opinions and teachings of men. Although he was exceedingly liberal and kind in his association with men of all sorts and shades of belief, he was nevertheless uncompromising in his attitude that religion consisted of the teachings revealed in the Divine Book and that we had no right to mix with it our own opinions and interpretations.

Referring to his trip to Acca, Abdul-Baha in a Tablet to Mrs. S. G. Harris said:

"As to his honor Mr. Hoar, verily he is one who hath presented himself here, witnessed, heard, comprehended and became illuminated and enlightened with the light of the gift of God."

Towards the close of 1906, when Abdul-Baha decided to send an American teacher to India, the Tablet instructing the American believers that this should be done came to Mr. Hoar. It was through his untiring efforts and his ability that the necessary funds were raised, and the trip successfully made. When the arrangements for the trip were about completed, Mr. Hooper

Harris received from Abdul-Baha a Tablet containing the following:

"Praise be to God that the means of thy trip are brought about Convey on my behalf the utmost affection to his honor Mr. Hoar. That person is my beloved. I have the greatest love for him, and am always engaged in his remembrance," and while Mr. Harris was in Acca on his way to India, Abdul-Baha led him into his own room where a cabinet sized photograph of Mr. Hoar hung on the wall, and standing before his photograph, his face beaming with love, the Master pointed to it and said in English, "I love Mr. Hoar—good, good man." And Mr. Hoar's love for Abdul-Baha was intense. It was, in fact, the shock of the news of the Master's departure that hastened his death. He had been ill for several months, and in pain most of the time, having to sleep at night sitting in a chair, but brave and uncomplaining, confident of his recovery, planning the things that he was going to do for the Cause when he was again upon his feet, and making progress in overcoming his sickness; but when the news of Abdul-Baha's departure came, he seemed to lose heart and weakened perceptibly day by day. Upon the receipt of the news he sobbed like a child and said, "My friend is gone." His wife, speaking of this, said, "His supplications to Him were the most beautiful I have ever heard. From that time on I could see that he lost ground and the day of his passing he told Dorothy (his daughter) that he felt so near that other shore at times."

I cannot close this article any more appropriately than to quote the words of his wife in a letter to me:

"I have rarely seen such fortitude

under such suffering. Never a word of complaint. He grew so patient and tender, and spoke so lovingly of many of the friends."

That one should die supplicating at the Supreme Threshold because of grief at the departure of Abdul-Baha, and with his heart filled with love for the friends of the Great Cause—what greater glory can there be than this?

Hooper Harris.

DR. MOSES L. MURPHY.

Our devoted brother, Dr. Moses L. Murphy, of Louisville, Ky., passed away June 27, 1921. He received the message during the visits of the Bahai teachers and with Mrs. Della Murphy, his wife, became aflame with the good news. He read the Word extensively and became active in guiding souls. His home was a center. He entertained with generous hospitality the teachers and visiting friends. On a memorable occasion, Jenabe Fazel, Mother Beecher, Mirza Ahmad and others, met a brilliant company around his board. He loved and served people of various races and religions.

Although in poor health, he journeyed to Chicago to attend the convention of 1921 and found great joy. He had a large circle of friends and the Bahais especially showed him great love. Aware of the end of his mortal life, he calmly gave directions to his faithful wife. Two days before the end, he reported that he saw Abdul-Baha. He was firm and unshrinking.

A member of the colored race, his success in both material and spiritual affairs was a credit to the human family and an ornament to the Divine Cause. Upon him be the mercy of God!

Louis G. Gregory.

GEORGE HURLBURT ALBERTSON

Born, West Middlesex, Pa., March 27, 1872.

Died, Washington, D. C., March 3, 1921.

MRS. ARTHUR HATHAWAY.

Tablet from ABDUL-BAHA.

A supplication for Divine forgiveness for the deceased maid-servant of God,
 Mrs. Arthur Hathaway—Unto her be the Glory of God, the Most Glorious!
 —Care of his honor, Mr. Arthur Hathaway—Unto him be BAHÁ 'ULLÁH
 El-Abhá!

He Is God!

O Thou affectionate Lord!

The maid-servant of God, Mrs. Hathaway, was a daughter of the Kingdom, was enkindled with the fire of the love of God, had her attention fixed upon Thee and was aflame with the fire of Thy love. Her heart and soul were illumined with the light of Guidance and with a supplicating spirit did she hasten to Thy Kingdom. O Lord! Bestow upon her (Thy) pardon and forgiveness and immerse her in the ocean of light in the world of mysteries! Verily Thou art the Pardoner and Thou art the Affectionate.

(Signed) ABDUL-BAHA ABBAS.

(Translated November 22, 1920, by Azizullah S. Bahadur, Mount Carmel, Palestine.)

**“O God, appoint for him who advances toward Thee
 and fasts by Thine order, the recompense of those
 who speak not save by Thy permission”**

MONTH OF FASTING—March 2d to 20th, inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

“O God, verily I ask Thee, by Thy Name, by which Thou hast heard the call of the passionate lovers, the cry of the yearning ones, the loud voices of the near ones, the tender sigh of the sincere, and ordained the hope of the desiring ones and granted them what they desired by Thy Bounty and Benevolence, and by the Names by which the Sea of Forgiveness rolled before Thy Face and the Cloud of Generosity showered upon Thy sincere servants, to write (appoint) for him who advances toward Thee and fasts by Thine order, the recompense of those who speak not save by Thy permission and who give up what they have in Thy Cause and Love.

“Thou seest me, O my God, holding to Thy Name, the Holy, the Shining, the Precious, the Greatest, the Highest, the Abhá! And clinging to the Train of Thy Robe, which is being grasped by all those of the life to come and the present one.”

Portion of the Prayer to be used at Dawn, revealed by BAHÁ 'ULLÁH.

On page 254, in letter from Major Tudor-Pole, the name of the First Secretary of the High Commissioner, Palestine, should be Sir Wyndham Deedes, instead of Geedes.

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٢ الرّبانين يعوضه شوقى افندى الربانى . بناء على ذلك قرت عيونكم
وعيون كافة اهل البهاء بهذا النور المنصور الساطع المقتبس من تلك الأنوار
الرحمانية المستفيض من الفيضات الربانية ووفقنا الله وياكم بالقيام
على العمل بما انزله الرحمن في هذه الوصية المباركة النوراء
حين اقبال

قصيدة

من نظم الفاضل الاستاذ حين افندى روجي

اهل البهاء اليوم يوم بشتكم	✽	اذ انتم بالوفاء امتاروا
امر البهاء بطاعة العباس في ال	✽	عهد المبين وما به اغمار
هوسره هو غصنه عبد البهاء	✽	في الدين اشجع من به اعوار
لما رأى حين الفراق تقارب	✽	ساعاته وتقارب الأجاز
خطت انامله لنا العهد الذي	✽	فيه تقدر (غصنه المئاز)
(مولي لأمر الله) بين عباد	✽	(شوقي افندى) من له الأخذ
فعلى الذي اتبع البهاء وامر	✽	ان لا يكون دليله الهماز
فدليله ما قاله عبد البهاء	✽	وخلاف ذاما قاله لئاز
(روجي) فدا (شوقي) وخضعوا له	✽	ولن يحسن رضائه قد فازوا

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نجم سیر باختر

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسر بأذاره ارسال دارند

این مجریده در هر ماه بآئین یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقاۃ رفیقاۃ مادی و معنوی نوع بشر و یکانه وسیله انتظام و الحیان عالم است سخن میراند و مقالات نمیده که مرفق این مقصد است بخواهد

شماره ۱۹ جلد ۱۲ ۲۰ ماچ سنه ۱۹۲۲ موافق ۱ ماه علا سنه ۷۷ بهائائی

اطراف تلخرافات تبریک و ستودگی و طاعت ارسال نمودند

کافه عربی

از حسین افندی اقبال در بیروت در خصوص وصیت مبارکه :-
امس الثلاثاء وصلنا الحیفا و فی هذا الصباح ۶ جمادی الاول سنه ۱۳۴۰ - ۳ جانوری سنه ۱۹۲۲ توجعت للزیارة و صعدت جبل الکرم و دخلت فی روضة عبدالبهاء لادفع جیبی بتراب عبتها الفداء و لا ریت حضرة مولای ولی امرالله حضرة شوقی افندی الربانی جالسا یتلو المناجات المؤثرة لجن یتکی الصخر و یقف یمسح بخلعها الی الملال الاعلی و بعد اقامه المناجاة خرجنا یخذه ثم شرف الی البیت المبارک و ثلثا بمعینته و مکثا مقدما ساعة و اذ انی و حی فکد افغان و نادى تسعة عشر نفرا من الاحباء الی عرفة فی بیت میرزا جلال افندی منهم میرزا سیدحسن و لخاله روحی افندی و سهیل افندی و میرزا هادی افندی و میرزا جلال افندی و میرزا احمد بیک برزى و حاجی محمد برزى و میرزا حسین افندی برزى و عین الملک و دبیر افندی بشروق و یوسف خان و بعض المبلغین و العبد ایضا .
و فتحوا کتاب الوصیة المبارکة و تلبت بالعربیة و بالانگلیز و هی مقدار عشرين صفحة و محمودة بخط المبارک و امضائه و ختمه الشریف هكذا :-

ع ع - عبدالبهاء عباس - یا صاحبی السبح و فیها قد تعین مرکز الامر البین و مرجع التائین بقوله الخلی : هو المرجع المصنوع و لی امر الله الغضن الممتاز الغضن النابت من السیر

شوقی افندی الربانی
هو المرجع المصنوع
هو النابت من الله
هو الغضن الممتاز
هو الغضن النابت
من السیرتین الربانیتین

چشم همه روشن

برجیع اهل بهاء مخفی نباشد چنانکه قلم اعلی حکماء مستطاع حضرت بهاء الله فرموده بود :- توجھوا الی من اراده الله الفیج المشعبین هذا الاصل القیم - امروز کتاب وصیت حضرت عبدالبهاء مفرماید توجھوا الی - المرجع المصنوع و لی امر الله الغضن الممتاز الغضن النابت من السیرتین المبارکتین

بشارت خبر کتاب وصیت مبارک

ایتکه در هفدهم ماه جانوری سنه ۱۹۲۲ تلخراف مبارک حضرت ورقه مقدسه علیا بامریکارسیده که مفرماید بنص وصیت مبارک حضرت سرکار آقای شوقی افندی ولی امرالله و رئیسیت العدل معین فرمودند و چون این خبر بسنخ لجا سید فوراً